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The New Melchizedek Bible

VOLUME 5

The Essene Gospels of Christ

*The Holy KJV Bible gospels and the lost Essene gospels
with the renumbering of the scriptures*

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The first edition of the Book of Revelations

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INTRODUCTION

An introduction to any historical research regarding life and teachings of Jesus Christ is tricky to make. In the objective study the Christian writings of the religious order of the Essenes, it should be considered that the Essenes doctrines appear to mix truth with untruths, just like most religions on the Earth, the proverbial garden strewn with weeds. The following introduction makes an sincere attempt to explain a few important ideas about Jesus that are not often mentioned by typical Bible scholars, keeping a watchful eye towards the more questionable doctrines.

The Essene Gospels of volume 5 of 'The New Melchizedek Bible' were retrieved from the Vatican archives. The scrolls appear to be from the Essene religious orders headquartered at the North end of the Dead Sea coast, and also near the Sea of Galilee. A century before the birth of Jesus, the Essene priesthood set up shop a few miles away on the shores of the Dead Sea. The Essenes were an orthodox religious order whom were unsatisfied with the Hasmonean priesthood that held office over the Temple at Jerusalem, and the ritual offerings given to the priesthood.

The Essene doctrines were puritan in nature, spiritual traditions rooted in the ancient Coptic priesthood of Egypt, and also the Brahmins of India. The Essene priest-monks of Israel were also fraternal with the Persian religion of the prophet Zarathustra, the Buddhist monks of India and Tibet, and other ancient centers of purist teachings in Athens, Ireland, and Ethiopia. The Essenes were also healers and medical practitioners like the Coptics and the Levitical priesthood of Israel.

Therefore, when Jesus was raised in Egypt, he gained a wealth of knowledge through his parents and Mary's nurse about the Coptic traditions. He also appears to also have been tutored about some Greek philosophy and ancient history at some point during his youth. Hence, the prophet-teacher-king of the Israelites had more insight into the Mediterranean world than ordinary citizens, and even many of the priests and lawyers at Jerusalem, whom he is said to have impressed when he was at the innocent age of twelve.

Jesus must have recognized the influence of Rome for good or for bad, through Julius Caesar and Augustus Caesar. He certainly knew some fear for Herod's regime after the ordeal of his family's flight to Egypt. Being raised by a family that is reported to have been members of the Essene community at Mt. Carmel near Nazareth, Jesus probably mistrusted the Hasmonean priests and scribes at Jerusalem. Nicodemus the priest might have been his friend from the early years.

Jesus probably entered the Essene religious school at Qumran when he was a teenager, with some skepticism about the state of affairs in the temple at Jerusalem. He probably enrolled in the quirky religious order to receive basic instruction, perhaps for the customary time of approximately two years. For this reason, the story of his life and teachings were interpreted within the Essene Gospels from a deliberately Essene point of view. The Essene Gospels appear to be somewhat promoting the religious order, by presenting him to be a member of the orthodox Essene priesthood.

The Gospel according to the Himalayans, found in a monastery in Tibet, states that Jesus traveled to India to meet with Buddhist monks. And it is quite plausible that he was sent to the East to further his education, and also possibly to keep him safe from spies among the Essenes.

Alas, the Essene community had some internal corruption, made evident by some of the strange or impure doctrines found embedded later in the Essene Gospels. A possible theory is that Jesus did not stay on too long at the Qumran community, after encountering more corruption than he was accustomed to, after being raised near the quieter Mt. Carmel Essene community, as is reported by contemporary Essenes in the actual area of Mt. Carmel. Their claims are yet to have been verified.

Most religious orders of antiquity grappled with corruption of their doctrine and with infiltration by enemies, a situation made clear by the careful study of the religious doctrine and writings of most any religion on the planet. Therefore, the young student of great promise appears to have been sent to India and the Himalayas for additional education, at a time when the Essene religious order appears to have been somewhat troubled by infidels. At least that's the theoretical idea, anyway.

Jesus may have been accompanied to the East by the somewhat mysterious Apostle Thomas, who later preached the Gospel in India. The Apostle Thomas is thought to have been a discreet leader among the Apostles, and a scribe. He may have provided an early version of Peter's Gospel of Mark to the Tibetan monks for the basis of the Himalayan account of Jesus. Again, that is the logical theory, based on the information made available through modern Biblical archaeology.

All that is said, to say that Jesus reportedly traveled to India when he was a young man, to learn from the Brahmins of India and their Buddhist friends in India and Tibet. It appears he did not travel to Tibet, instead meeting with the Tibetan monks in the mountains.

This is not to say he received the Gospel from the Buddhists. He probably only studied under them like he did the Essenes and Coptic priests, gaining the spirit of detachment from the trappings of the physical world. It's a little more logical that Jesus received the holy Gospel teachings from God when he returned to the holy land of Israel, in the fashion of many prophets, on a mountain top.

In any case, the record of the visit to the East is so fascinating, it is really worth considering, despite many things being enshrouded by twenty centuries of uncertainty about the early life of Jesus.

In any case, the same Essene groups who wrote the Dead Sea Scrolls that were hidden in the caves at Qumran eventually wrote two versions of the Gospel. The earliest set of teachings, the Gospel of Peace, resembles the earliest gospel of John the Apostle, with segments of long conversations, and with less information about the life of Christ and the sacred Gospel preachings.

The second Essene gospel is a later version of a much more thorough record of the life and teachings of Jesus. The Gospel of the Perfect Life appears to have been dependent on the gospels of Matthew and Luke.

The two Essene gospels apply the typical Essene doctrine of veganism and a healthy reverence for the Mother Earth and the Heavenly Father. Many of these doctrines are likely to have been part of the Essenes' monastic program, more or less incorporating their community's teachings into the Gospels. In particular, the teachings about healing are typical of the doctrines of the religious orders of the Essenes and Coptic. Therefore, the main context of the Gospel is that of healing people that are living in unhealthy situations.

Again, the Essene Gospels quote Jesus as instructing the people concerning doctrines that seem much more Essene than Christian, in an attempt to affiliate Jesus with the Essene order which he was not known to have followed closely. The Essene doctrines incorporated into the traditional Gospels appear intended to honor the Essene religious order.

It is all somewhat mysterious, yet after more investigation into the Essene Gospels, it appears that the Essene priesthood was attempting to mix their teachings in with the teachings of Jesus, to formally affiliate him with their order, which he generally supported and patronized. However, it does not appear that Jesus ever lived among or taught the Qumran Essenes for any length of time. The same appears to be the case for John the Baptizer, whom certainly was on friendly terms with the Essene community, yet not necessarily all of the people or doctrines of the community.

The case appears to have been that of two schools of Essene Coptic religious orders that were similar yet different. The town of Nazareth was reportedly situated near an Essene community that both Jesus and John's family belonged to. The smaller yet more secure Mt. Carmel religious order is presumed to have been more purist in doctrine, when compared to some of the strange teachings found within segments of the Essene Gospels. There might be some books of Essene doctrine buried in the Mt. Carmel area too. It could be that Jesus was a little wary of the Qumran community so close to the hubbub around Jerusalem, with the big city problems that tend to affect orthodox religion.

The issue with the Essene Gospels is that there are some elements of the Gospel of Peace that evoke unsettling imagery and raise major concerns. Also, the repeated use of doctrines invoking the angels of the natural elements appears to be somewhat hokey enough to discourage some sincere believers. It is thought that the quirky teachings are based on some actual doctrine of angels spirits of this or that aspect of the natural world. Somehow it all resembles superstition instead of sublime allegorical instruction, the normal standard for ritualistic religious orders.

Serious religious orders often dabble in unusual meditations or ritualistic practices to effect the spiritual metaphors of certain ideas that are supposed to enlighten the initiate, and make the life of the initiate more profound than the regular follower of the faith. Obviously, the works of meditation, chants, prayers, praise music, charity, practicing medicine, fasting, avoiding rich food or strong drink, and remaining chaste are all supposed to garner karma and spiritual enlightenment unto higher reincarnations and the forgiveness of sins.

Religious orders were often billed as the thing to do, if you were born into a corrupt family situation or a kingdom ruled by unrighteous men and doctrines. Hence the essence of the Gospel message that calls the unrighteous sick people to repent and obtain purification and resoration through works of mercy and love and forgiveness. That much is rather obvious. The problem is that some awfully rough and bold characters would then show up to join the orthodox religious order without a true commitment to the cause, and would often undermine the integrity of the order one way or another. (Often through distasteful humor)

It is in this context that the Gospels of Peace were distorted from quaint little stories about Jesus and his friends and patients, the destitute beggars, and also his great sermon on the mount. It is presumed that the original writings fell into the hands of infidels and were manipulated askew, a common occurrence for religious writings of any religion. Therefore we take all the Essene Gospel teachings with a grain of salt, also recognizing that there are some really nifty doctrines set forth in the teachings of the holy religious order of the priesthood.

One document has been excluded from the collection of Essene Gospel writings, due to its doctrine appearing to be forgery instead of sincere spiritual instruction. The teaching about the Communion with angels primarily had to do with interactions with the angels of the elemental forces of nature, echoing the superstitious doctrine set forth in the beggars teaching in greater detail. These doctrines were probably based on actual meditation rituals gone a little haywire.

The Essenes were naturalists and vegans, and it is thought that they were using doctrine from Celtic sources that echo the Druid's doctrines of reverence for the creatures and vegetation of the natural world. The Book of Enoch was central to the Essenes' doctrine, and that book clearly invokes the astronomical and lunar teachings of the Druids and Stonehenge. The Celts were known to have an extensive reach into the Eastern Mediterranean, considering the Sea of Galilee was named after the Gaelic nation. Celtic mercenaries were known to have been employed in Egypt and Rome, and the Galatian region was also an ancient Gaelic settlement.

The Celts and their druids governed much of Northern Europe from the island of Eyre. There is also some speculation about the relationship between the Levitical priesthood and the Celts. The Celts were an assortment of sea peoples from ancient times, brethren to the Greeks. All this is to

say that the correlation between the Vegan and naturalist doctrines of the Essene orders are unmistakably related to the Celtic doctrines of the Druids.

Another point of consideration is that the Dead Sea scrolls found buried at Qumran do not mention any Christian doctrines, other than references to an unnamed teacher of righteousness. The scrolls tell a story that appears to end at the time of the Roman assault on Judea and the destruction of the temple of Jerusalem, after a revolt against Rome occurred in the late 60s AD.

The teacher mentioned in the last Qumran scrolls could plausibly have been subtle inferences to both John the Baptizer and Jesus the Christ, while also talking about the contemporary leader of the Essenes at Qumran. At the end of it all, the teacher of righteousness is said to have travelled to Damascus. Many of the Essenes are thought to have fled persecution to the Antioch region, a center of Christian activity in the decades after the cross. Others probably fled to the Coptic centers of Egypt, or to the Essene centers in Ethiopia.

It is also logical that many Essenes would have been devoted disciples of Jesus and John, and would have served in a government or religious establishment had things gone much better. In fact there is reason to believe that several of the Apostles, and many of the hitherto unidentified disciples of the Christ Jesus were current or former members of the Essene congregation at Qumran. Religious groups of antiquity were also known to conceal their true religious identity to avoid persecution, creating some speculation. There is also reason to believe that there was an Essene community north of Israel near Antioch, and that at some point Jesus stayed there before his Gospel ministry within Israel.

Another order of business are the documents of the Essene's doctrine found together with the Essene Gospels. These teachings are included because they were part of the core curriculum of the Essene orders so closely aligned with both Jesus and John the Baptiser. The Essene version of the Book of Revelations appears to be a first version of the Apocalypse of John. It should be understood that there are several apocalypses of Jewish antiquity that evoke the type of dramatic imagery found in the Book of Revelations. The Book of Revelations actually appears to be designed for theatrical presentation.

It is worth mentioning that the appearance of John the Baptist on the scene as a hermit does certainly imply he was affiliated with the Essenes in some way. He was the cousin of Jesus, and apparently evoked the spirit of Elijah's defiance against Ahab. John the Baptizer appears to have been a prophetic teacher of the just laws of Heaven, while the Christ Jesus was the appointed prophet and teacher of the laws of mercy. Jesus appears to have preached some of the more harsh teachings of John, especially at the very end of his tour of duty, when he foreshadowed his doom in the same light as John's execution by Herod.

There are many more considerations and ideas to understand, when we are trying to appreciate the root, scope, and sense of the Essene Gospels, which certainly shine a good deal of light on the Essene religious orders so widely understood to be affiliated with Jesus. It is safe to say that they were sponsoring his ministry of religious reform in many ways for many years, and were not unlike the Levitical priesthood, the official priesthood of Israel.

There is also reason to believe that Jesus and John's affiliation with the Essenes was a major reason why they remained at odds with the Hasmonean Pharisees. Jesus was executed by crucifixion, a practice harkening from the times of Alexander the Great, 360 years before the Gospel ministry of Christ. The Greek ruffian Alexander marched his armies clear out to India, after his conquest of most of the empires of Greece and Persia. Alexandria was a center of commerce and education, and the lighthouse of Alexandria and the library of Alexandria are among the ancient wonders of antiquity.

These might also be reasons why historic accounts of Jesus' travels to India were kept from view, to protect the Eastern world and the Buddhists from Roman intrusion and retaliations. There are certainly many parallels between the Buddha Siddhartha Gautama of India, and the Christ Jesus of Nazareth. That is a topic we now leave for another day.

In many ways, the Gospel preaching of Jesus was styled after the highly respected Greek philosophers. And, the hurried movements of Jesus from place to place certainly evokes the story of King David's flight from Saul and from Absalom in the book of Samuel and the book of Kings. Certainly the praises of the book of Psalms are the foundation for the Gospel's message of the sure mercies of God.

Therefore it is relevant to consider many areas of the ancient world in order to fully understand and appreciate the life and the teachings of the pious religious man who is claimed to be the anointed Christ and long awaited Messiah of Israel. To say that Jesus was the teacher of the Christian philosophy of spiritual reformation is probably an accurate description.

The ancient fraternity of the Masonic guilds were also definitely involved in the Christian Gospel preaching of Jesus, made evident by the symbolism found in the teachings of Jesus and the Apostles. Jesus was a carpenter after all. Some of the Gospel teachings also point toward an India connection, with several of the miracles of Jesus happening to match the legendary miracles of the god Shiva. The idea is that the beloved King David and his son Solomon the Wise certainly were both Masons, made evident by the longstanding masonic traditions concerning the construction of the temple in Jerusalem by the masonic architect Hiram Abiff.

All of these ideas are set forth to support the theory that Jesus did in fact travel to India, and that he did in fact belong to the Essene religious orders. It is sincerely hoped that no offense is taken by any Christian believers one way or the other. In the name of historic research of the facts of history, and a better knowledge of the Gospel, these ideas are set forth for discussion and commentary. May the spiritual wisdom and edification of the Gospel teachings heal and enlighten the people of the world in these days so troubled by immorality, violence, poverty, and the lack of education.

Although we could press forward with even more information about the historic life of Jesus and the truth of the Gospel teachings, without further adieu the Essene Gospels of Jesus are presented by The New World Academic Theology Library, a private US academic research institute unofficially affiliated with Notre Dame University, Indiana, and Oxford University, Oxford UK.

If possible, the books will be published in a more suitable format by Oxford University Press.

The Gospel of Jesus Christ

*According To John-Mark
[the Son of Peter]*

CHAPTER ONE
Divisions 1-25

The Gospel of the Poor

MARK I

John the Baptist and the Apostles

1.

The beginning of the gospel of Jesus Christ, the Son of God;

As it is written in the prophets,

Behold, I send my messenger before thy face,
which shall prepare thy way before thee.

2.

The voice of one crying in the wilderness,

Prepare ye the way of the Lord,
make his paths straight.

3.

John did baptize in the wilderness,
and preach the baptism of repentance for the remission of sins.

And there went out unto him all the land of Judaea, and they of Jerusalem,
and were all baptized of him in the river of Jordan, confessing their sins.

4.

And John was clothed with camel's hair,
and with a girdle of a skin about his loins;
and he did eat locusts and wild honey, and preached, saying,

5.

There cometh one mightier than I after me,
the latchet of whose shoes I am not worthy to stoop down and unloose.

I indeed have baptized you with water:
but he shall baptize you with the Holy Ghost.

6.

And it came to pass in those days,
that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water,
he saw the heavens opened, and the Spirit like a dove descending upon him:

7.

And there came a voice from heaven, saying,
Thou art my beloved Son, in whom I am well pleased.

8.

And immediately the Spirit driveth him into the wilderness.

And he was there in the wilderness forty days, tempted of Satan;
and was with the wild beasts;
and the angels ministered unto him.

9.

Now after that John was put in prison,
Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying,

The time is fulfilled,
and the kingdom of God is at hand:

10.

Repent ye,
and believe the gospel.

11.

Now as he walked by the sea of Galilee,
he saw Simon and Andrew his brother casting a net into the sea:
for they were fishers.

12.

And Jesus said unto them,
Come ye after me,
and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him.

13.

And when he had gone a little further thence,
he saw James the son of Zebedee, and John his brother,
who also were in the ship mending their nets.

14.

And straightway he called them:
and they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum;

15.

and straightway on the sabbath day he entered into the synagogue, and taught.

And they were astonished at his doctrine:
for he taught them as one that had authority, and not as the scribes.

16.

And there was in their synagogue a man with an unclean spirit;
and he cried out, saying,

Let us alone;
what have we to do with thee, thou Jesus of Nazareth?

17.

Art thou come to destroy us?

I know thee who thou art,
the Holy One of God.

18.

And Jesus rebuked him, saying,
Hold thy peace,
and come out of him.

And when the unclean spirit had torn him,
and cried with a loud voice, he came out of him.

19.

And they were all amazed,
insomuch that they questioned among themselves, saying,

What thing is this?

20.

what new doctrine is this?

for with authority commandeth he even the unclean spirits,
and they do obey him.

21.

And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue,
they entered into the house of Simon and Andrew, with James and John.

22.

But Simon's wife's mother lay sick of a fever,
and anon they tell him of her.

And he came and took her by the hand, and lifted her up;
and immediately the fever left her, and she ministered unto them.

23.

And at even, when the sun did set,
they brought unto him all that were diseased,
and them that were possessed with devils.

24.

And all the city was gathered together at the door.

And he healed many that were sick of divers diseases, and cast out many devils;
and suffered not the devils to speak, because they knew him.

25.

And in the morning, rising up a great while before day,
he went out, and departed into a solitary place, and there prayed.

And Simon and they that were with him followed after him.

26.

And when they had found him, they said unto him,
All men seek for thee.

And he said unto them,
Let us go into the next towns, that I may preach there also:
for therefore came I forth.

27.

And he preached in their synagogues throughout all Galilee,
and cast out devils.

And there came a leper to him, beseeching him, and kneeling down to him,
and saying unto him,

If thou wilt,
thou canst make me clean.

28.

And Jesus, moved with compassion,
put forth his hand, and touched him, and saith unto him,
I will; be thou clean.

And as soon as he had spoken,
immediately the leprosy departed from him, and he was cleansed.

29.

And he straitly charged him, and forthwith sent him away; and saith unto him,

See thou say nothing to any man:
but go thy way, shew thyself to the priest,
and offer for thy cleansing those things which Moses commanded,
for a testimony unto them.

30.

But he went out, and began to publish it much,
and to blaze abroad the matter,
insomuch that Jesus could no more openly enter into the city,
but was without in desert places:
and they came to him from every quarter.

The Gospel According to Mark

CHAPTER TWO
Divisions 31-55

MARK 2 - 3:12

31.

And again he entered into Capernaum, after some days;
and it was noised that he was in the house.

And straightway many were gathered together,
insomuch that there was no room to receive them,
no, not so much as about the door:

and he preached the word unto them.

32.

And they come unto him,
bringing one sick of the palsy, which was borne of four.

And when they could not come nigh unto him for the press,
they uncovered the roof where he was:
and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

33.

When Jesus saw their faith, he said unto the sick of the palsy,
Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts,
Why doth this man thus speak blasphemies?
who can forgive sins but God only?

34.

And immediately when Jesus perceived in his spirit that they so reasoned within themselves,
he said unto them,

Why reason ye these things in your hearts?

35.

Whether is it easier to say to the sick of the palsy,
Thy sins be forgiven thee;

or to say,
Arise, and take up thy bed, and walk?

36.

But that ye may know that the Son of man hath power on earth to forgive sins,
(he saith to the sick of the palsy,)

I say unto thee,
Arise, and take up thy bed,
and go thy way into thine house.

37.

And immediately he arose, took up the bed, and went forth before them all;
insomuch that they were all amazed, and glorified God, saying,
We never saw it on this fashion.

38.

And he went forth again by the sea side;
and all the multitude resorted unto him, and he taught them.

And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom,
and said unto him,
Follow me.

And he arose and followed him.

39.

And it came to pass,
that as Jesus sat at meat in his house,
many publicans and sinners sat also together with Jesus and his disciples:
for there were many, and they followed him.

40.

And when the scribes and Pharisees saw him eat with publicans and sinners,
they said unto his disciples,

How is it that he eateth and drinketh with publicans and sinners?

41.

When Jesus heard it, he saith unto them,
They that are whole have no need of the physician,
but they that are sick:

I came not to call the righteous,
but sinners to repentance.

42.

Now, the disciples of John and of the Pharisees used to fast:
and thus some came and said unto Jesus,

Why do the disciples of John and of the Pharisees fast,
but thy disciples fast not?

43.

And Jesus said unto them,
Can the ~~children~~ *[brides]* of the bridechamber fast,
while the bridegroom is with them?

As long as they have the bridegroom with them, they cannot fast.

But the days will come,
when the bridegroom shall be taken away from them,
and then shall they fast in those days.

44.

No man also seweth a piece of new cloth on an old garment:

else the new piece that filled it up taketh away from the old,
and the rent is made worse.

45.

And no man putteth new wine into old bottles:
else the new wine doth burst the bottles,
and the wine is spilled, and the bottles will be marred:

New wine must be put into new bottles.

46.

And it came to pass,
that he went through the corn fields on the sabbath day;
and his disciples began, as they went, to pluck the ears of corn.

And the Pharisees said unto him,
Behold, why do they on the sabbath day that which is not lawful?

47.

And he said unto them,
Have ye never read what David did,

when he had need, and was an hungred,
he, and they that were with him?

48.

How he went into the house of God in the days of Abiathar the high priest,
and did eat the shewbread,

which is not lawful to eat, but for the priests,
and gave also to them which were with him?

49.

And Jesus said unto them,
The sabbath was made for man,
and not man for the sabbath:

[2:28] Therefore the Son of man is Lord also of the sabbath.

MARK 3

50.

[3:1] And he entered again into the synagogue;
and there was a man there which had a withered hand.

And they watched him, whether he would heal him on the sabbath day;
that they might accuse him.

And he saith unto the man which had the withered hand,
Stand forth.

51.

And he saith unto them,
Is it lawful to do good on the sabbath days, or to do evil?
to save life, or to kill?

But they held their peace.

52.

And when he had looked round about on them with anger,
being grieved for the hardness of their hearts, he saith unto the man,
Stretch forth thine hand.

And he stretched it out, and his hand was restored whole as the other.

53.

And the Pharisees went forth,
and straightway took counsel with the Herodians against him,
how they might destroy him.

But Jesus withdrew himself with his disciples to the sea:
and a great multitude from Galilee followed him,

54.

And from Judaea, and from Jerusalem, and from Idumaea,
and from beyond Jordan, and they about Tyre and Sidon,

a great multitude,
when they had heard what great things he did, came unto him.

And he spake to his disciples,
that a small ship should wait on him because of the multitude,
lest they should throng him.

55.

For he had healed many;
insomuch that they pressed upon him for to touch him, as many as had plagues.

And unclean spirits, when they saw him, fell down before him, and cried, saying,
Thou art the Son of God.

[3:12] And he straitly charged them that they should not make him known.

The Good News

MARK 3:13 - 4:34

56.

[3:13] And he goeth up into a mountain,
and calleth unto him whom he would: and they came unto him.

And he ordained twelve,
that they should be with him,
and that he might send them forth to preach,

And to have power to heal sicknesses,
and to cast out devils:

57.

And Simon he surnamed Peter;

And James the son of Zebedee, and John the brother of James;
and he surnamed them Boanerges, which is translated,
The sons of thunder:

And Andrew, [*the brother of Peter*]

58.

and Philip, and Bartholomew,
and Matthew, and Thomas,

and James the son of Alphaeus,

59.

and Thaddaeus, and Simon the Canaanite,

And Judas Iscariot,
which also betrayed him:

60.

And they went into an house, and the multitude cometh together again,
so that they could not so much as eat bread.

And when his friends heard of it,
they went out to lay hold on him:
for they said, He is beside himself.

61.

And the scribes which came down from Jerusalem said,

He hath Beelzebub,
and by the prince of the devils casteth he out devils.

62.

And he called them unto him,
and said unto them in parables,
How can Satan cast out Satan?

And if a kingdom be divided against itself,
that kingdom cannot stand.

63.

And if a house be divided against itself,
that house cannot stand.

And if Satan rise up against himself, and be divided,
he cannot stand, but hath an end.

64.

No man can enter into a strong man's house,
and spoil his goods,

except he will first bind the strong man;
and then he will spoil his house.

65.

Verily I say unto you,
All sins shall be forgiven unto the sons of men,
and blasphemies wherewith soever they shall blaspheme:

66.

But he that shall blaspheme against the Holy Ghost hath never forgiveness,
but is in danger of eternal damnation:

(Because they said,
He hath an unclean spirit.)

67.

There came then his brethren and his mother,
and, standing without, sent unto him, calling him.

And the multitude sat about him, and they said unto him,

Behold, thy mother and thy brethren without seek for thee.

68.

And he answered them, saying,

Who is my mother, or my brethren?

69.

And he looked round about on them which sat about him, and said,
Behold my mother and my brethren!

[3:35] For whosoever shall do the will of God,
the same is my brother, and my sister, and mother.

MARK 4

70.

[4:1] And he began again to teach by the sea side:
and there was gathered unto him a great multitude,

so that he entered into a ship, and sat in the sea;
and the whole multitude was by the sea on the land.

71.

And he taught them many things by parables,
and said unto them in his doctrine,

Hearken;

Behold, there went out a sower to sow:

72.

And it came to pass, as he sowed,
some fell by the way side,
and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth;
and immediately it sprang up, because it had no depth of earth:

73.

But when the sun was up, it was scorched;
and because it had no root, it withered away.

And some fell among thorns,
and the thorns grew up, and choked it, and it yielded no fruit.

74.

And other fell on good ground, and did yield fruit that sprang up and increased;
and brought forth, some thirty, and some sixty, and some an hundred.

And he said unto them,
He that hath ears to hear, let him hear.

75.

And when he was alone,
they that were about him with the Twelve asked of him the parable.

And he said unto them,
Unto you it is given to know the mystery of the kingdom of God:

76.

but unto them that are without,
all these things are done in parables:

That seeing they may see, and not perceive;
and hearing they may hear, and not understand;

lest at any time they should be converted,
and their sins should be forgiven them.

77.

And he said unto them,
Know ye not this parable?

and how then will ye know all parables?

78.

The sower soweth the word.
And these are they by the way side, where the word is sown;

but when they have heard,
Satan cometh immediately,
and taketh away the word that was sown in their hearts.

79.

And these are they likewise which are sown on stony ground;
who, when they have heard the word,
immediately receive it with gladness;

And have no root in themselves,
and so endure but for a time:

Afterward, when affliction or persecution ariseth for the word's sake,
immediately they are offended.

80.

And these are they which are sown among thorns;
such as hear the word,

and the cares of this world, and the deceitfulness of riches,
and the lusts of other things entering in, choke the word, and it becometh unfruitful.

81.

And these are they which are sown on good ground;
such as hear the word, and receive it,

and bring forth fruit,
some thirty fold, some sixty, and some an hundred.

82.

And he said unto them,
Is a candle brought to be put under a bushel, or under a bed?
and not to be set on a candlestick?

For there is nothing hid, which shall not be manifested;
neither was any thing kept secret, but that it should come abroad.

83.

If any man have ears to hear, let him hear.

84.

And he said unto them,
Take heed what ye hear:

with what measure ye mete, it shall be measured to you:
and unto you that hear shall more be given.

85.

For he that hath,
to him shall be given:

and he that hath not,
from him shall be taken even that which he hath.

86.

And he said,
So is the kingdom of God,
as if a man should cast seed into the ground, and should sleep,

And rise night and day, and the seed should spring and grow up,
he knoweth not how.

87.

For the earth bringeth forth fruit of herself;
first the blade, then the ear,
after that the full corn in the ear.

But when the fruit is brought forth,
immediately he putteth in the sickle, because the harvest is come.

88.

And he said,
Whereunto shall we liken the kingdom of God?
or with what comparison shall we compare it?

It is like a grain of mustard seed,
which, when it is sown in the earth,
is less than all the seeds that be in the earth:

89.

But when it is sown, it groweth up,
and becometh greater than all herbs,

and shooteth out great branches;
so that the fowls of the air may lodge under the shadow of it.

90.

And with many such parables spake he the word unto them,
as they were able to hear it.

[4:34] But without a parable spake he not unto them:
and when they were alone, he expounded all things to his disciples.

The Gospel According to Mark

CHAPTER FOUR
Divisions 91-110

MARK 4:35 - 5

91.

[4:35] And the same day, when the even was come,
he saith unto them,
Let us pass over unto the other side.

And when they had sent away the multitude,
they took him even as he was in the ship.

92.

And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship,
so that it was now full.

93.

And he was in the hinder part of the ship, asleep on a pillow:
and they awake him, and say unto him,

Master, carest thou not that we perish?

94.

And he arose, and rebuked the wind, and said unto the sea,
Peace, be still.

And the wind ceased, and there was a great calm.

95.

And he said unto them,
Why are ye so fearful?

How is it that ye have no faith?

And they feared exceedingly, and said one to another,
What manner of man is this, that even the wind and the sea obey him?

MARK 5

96.

And they came over unto the other side of the sea,
into the country of the Gadarenes.

And when he was come out of the ship,
immediately there met him out of the tombs a man with an unclean spirit,

Who had his dwelling among the tombs;

97.

and no man could bind him, no, not with chains:

Because that he had been often bound with fetters and chains,
and the chains had been plucked asunder by him, and the fetters broken in pieces:
neither could any man tame him.

98.

And always, night and day, he was in the mountains, and in the tombs,
crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him,
and cried with a loud voice, and said,

99.

What have I to do with thee, Jesus,
thou Son of the most high God?

I adjure thee by God,
that thou torment me not.

100.

For he said unto him,
Come out of the man, thou unclean spirit.

And he asked him,
What is thy name?

101.

And he answered, saying,
My name is Legion: for we are many.

And he besought him much that he would not send them away out of the country.

102.

Now there was there nigh unto the mountains a great herd of swine feeding.

And all the devils besought him, saying,
Send us into the swine, that we may enter into them.

103.

And forthwith Jesus gave them leave.

And the unclean spirits went out, and entered into the swine:
and the herd ran violently down a steep place into the sea,
(they were about two thousand) and were choked in the sea.

104.

And they that fed the swine fled, and told it in the city, and in the country.
And they went out to see what it was that was done.

And they come to Jesus,
and see him that was possessed with the devil, and had the Legion,
sitting, and clothed, and in his right mind:
and they were afraid.

105.

And they that saw it told them how it befell to him that was possessed with the devil,
and also concerning the swine, and they began to pray him to depart out of their coasts.

And when he was come into the ship,
he that had been possessed with the devil prayed him that he might be with him.

106.

Howbeit Jesus suffered him not, but saith unto him,

Go home to thy friends,
and tell them how great things the Lord hath done for thee,
and hath had compassion on thee.

107.

And he departed, and began to publish in Decapolis how great things Jesus had done for him:
and all men did marvel.

And when Jesus was passed over again by ship unto the other side,
much people gathered unto him: and he was nigh unto the sea.

108.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name;
and when he saw him, he fell at his feet, and besought him greatly, saying,

My little daughter lieth at the point of death:
I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

109.

And Jesus went with him;
and much people followed him, and thronged him.

And a certain woman, which had an issue of blood twelve years,

And had suffered many things of many physicians, and had spent all that she had,
and was nothing bettered, but rather grew worse,

110.

When she had heard of Jesus, came in the press behind, and touched his garment.

For she said,
If I may touch but his clothes, I shall be whole.

And straightway the fountain of her blood was dried up;
and she felt in her body that she was healed of that plague.

111.

And Jesus, immediately knowing in himself that virtue had gone out of him,
turned him about in the press, and said,
Who touched my clothes?

112.

And his disciples said unto him,
Thou seest the multitude thronging thee, and sayest thou,
Who touched me?

113.

And he looked round about to see her that had done this thing,
but the woman fearing and trembling, knowing what was done in her,
came and fell down before him, and told him all the truth.

And he said unto her,
Daughter, thy faith hath made thee whole;

go in peace, and be whole of thy plague.

114.

While he yet spake,
there came from the ruler of the synagogue's house certain which said,

Thy daughter is dead:
why troublest thou the Master any further?

115.

As soon as Jesus heard the word that was spoken,
he saith unto the ruler of the synagogue,

Be not afraid, only believe.

116.

And he suffered no man to follow him,
save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue,
and seeth the tumult, and them that wept and wailed greatly.

117.

And when he was come in, he saith unto them,

Why make ye this ado, and weep?
The damsel is not dead, but sleepeth.

And they laughed him to scorn.

118.

But when he had put them all out, he taketh the father and the mother of the damsel,
and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and said unto her,
Talitha cumi;

119.

which is, being interpreted,

Damsel, I say unto thee, Arise.

And straightway the damsel arose, and walked;
for she was of the age of twelve years.

120.

And they were astonished with a great astonishment.

And he charged them straitly that no man should know it;
and commanded that something should be given her to eat.

The Gospel According to Mark

CHAPTER FIVE
Divisions 121-155

MARK 6

121.

And he went out from thence, and came into his own country;
and his disciples follow him.

And when the sabbath day was come, he began to teach in the synagogue:
and many hearing him were astonished, saying,

122.

From whence hath this man these things?

and what wisdom is this which is given unto him,
that even such mighty works are wrought by his hands?

123.

Is not this the carpenter, the son of Mary,
the brother of James, and Joses, and of Juda, and Simon?
and are not his sisters here with us?

And they were offended at him.

124.

But Jesus said unto them,

A prophet is not without honour,
but in his own country, and among his own kin, and in his own house.

125.

And he could there do no mighty work,
save that he laid his hands upon a few sick folk, and healed them.

And he marvelled because of their unbelief.

126.

And he went round about the villages, teaching.

And he called unto him the Twelve,
and began to send them forth by two and two;

and gave them power over unclean spirits;

127.

And commanded them that they should take nothing for their journey,
save a staff only;

no scrip, no bread,
no money in their purse:

But be shod with sandals;

and not put on two coats.

128.

And he said unto them,

In what place soever ye enter into an house,
there abide till ye depart from that place.

129.

And whosoever shall not receive you, nor hear you,

when ye depart thence,
shake off the dust under your feet for a testimony against them.

130.

Verily I say unto you,
It shall be more tolerable for Sodom and Gomorrha in the day of judgment,
than for that city.

131.

And they went out, and preached that men should repent.

And they cast out many devils,
and anointed with oil many that were sick, and healed them.

132.

And king Herod heard of him;
(for his name was spread abroad:)

and he said that John the Baptist was risen from the dead,
and therefore mighty works do shew forth themselves in him.

Others said,
That it is Elias.

133.

And others said,
That it is a prophet, or as one of the prophets.

But when Herod heard thereof, he said,
It is John, whom I beheaded:
he is risen from the dead.

134.

For Herod himself had sent forth and laid hold upon John,
and bound him in prison for Herodias' sake, (his brother Philip's wife,) for he had married her.

For John had said unto Herod,
It is not lawful for thee to have thy brother's wife.

135.

Therefore Herodias had a quarrel against him, and would have killed him;
but she could not,

for Herod feared John,
knowing that he was a just man and an holy, and observed him;
and when he heard him, he did many things, and heard him gladly.

136.

And when a convenient day was come,
that Herod on his birthday made a supper
to his lords, high captains, and chief estates of Galilee;

And when the daughter of the said Herodias came in, and danced,
and pleased Herod and them that sat with him, the king said unto the damsel,

137.

Ask of me whatsoever thou wilt, and I will give it thee.

And he sware unto her,
Whatsoever thou shalt ask of me,
I will give it thee, unto the half of my kingdom.

138.

And she went forth, and said unto her mother,
What shall I ask?

And she said, The head of John the Baptist.

139.

And she came in straightway with haste unto the king, and asked, saying,
I will that thou give me by and by in a charger the head of John the Baptist.

And the king was exceeding sorry; yet for his oath's sake,
and for their sakes which sat with him, he would not reject her.

140.

And immediately the king sent an executioner, and commanded his head to be brought:

and he went and beheaded him in the prison, and brought his head in a charger,
and gave it to the damsel: and the damsel gave it to her mother.

And when his disciples heard of it,
they came and took up his corpse, and laid it in a tomb.

141.

And the apostles gathered themselves together unto Jesus,
and told him all things, both what they had done, and what they had taught.

And he said unto them,
Come ye yourselves apart into a desert place,
and rest a while:

for there were many coming and going,
and they had no leisure so much as to eat.

142.

And they departed into a desert place by ship privately.

And the people saw them departing,
and many knew him, and ran afoot thither out of all cities,
and outwent them, and came together unto him.

143.

And Jesus, when he came out,
saw much people, and was moved with compassion toward them,
because they were as sheep not having a shepherd,

and he began to teach them many things.

144.

And when the day was now far spent,
his disciples came unto him, and said,

This is a desert place, and now the time is far passed.

Send them away, that they may go into the country round about, and into the villages,
and buy themselves bread, for they have nothing to eat.

145.

He answered and said unto them,
Give ye them to eat.

And they say unto him,
Shall we go and buy two hundred pennyworth of bread, and give them to eat?

He saith unto them,
How many loaves have ye?
Go and see.

146.

And when they knew, they say,
Five loaves and two fishes.

And he commanded them to make all sit down by companies upon the green grass.
And they sat down in ranks, by hundreds, and by fifties.

147.

And when he had taken the five loaves and the two fishes,
he looked up to heaven, and blessed, and brake the loaves,

and gave them to his disciples to set before them;
and the two fishes divided he among them all.

148.

And they did all eat, and were filled.

And they took up twelve baskets full of the fragments,
and of the fishes.

And they that did eat of the loaves were about five thousand men.

149.

And straightway he constrained his disciples to get into the ship,
and to go to the other side before unto Bethsaida,
while he sent away the people.

And when he had sent them away,
he departed into a mountain to pray.

And when even was come,
the ship was in the midst of the sea, and he alone on the land.

150.

And he saw them toiling in rowing; for the wind was contrary unto them:

and about the fourth watch of the night he cometh unto them,
walking upon the sea,

151.

and would have passed by them,
but when they saw him walking upon the sea,
they supposed it had been a spirit, and cried out,

For they all saw him, and were troubled.

152.

And immediately he talked with them,
and saith unto them,

Be of good cheer: it is I;
Be not afraid.

And he went up unto them into the ship; and the wind ceased:
and they were sore amazed in themselves beyond measure, and wondered.

153.

For they considered not the miracle of the loaves:
for their heart was hardened.

And when they had passed over,
they came into the land of Gennesaret, and drew to the shore.

154.

And when they were come out of the ship,
straightway they knew him,

And ran through that whole region round about,
and began to carry about in beds those that were sick, where they heard he was.

155.

And whithersoever he entered, into villages, or cities, or country,
they laid the sick in the streets,

and besought him that they might touch if it were but the border of his garment:
and as many as touched him were made whole.

The Gospel According to Mark

CHAPTER SIX
Divisions 156-185

MARK 7

156.

Then came together unto him the Pharisees, and certain of the scribes,
which came from Jerusalem.

And when they saw some of his disciples eat bread with defiled,
that is to say, with unwashen, hands, they found fault.

157.

For the Pharisees, and all the Jews,
except they wash their hands oft,
eat not, holding the tradition of the elders.

158.

And when they come from the market,
except they wash, they eat not.

And many other things there be,
which they have received to hold,
as the washing of cups, and pots, brassen vessels, and of tables.

159.

Then the Pharisees and scribes asked him,
Why walk not thy disciples according to the tradition of the elders,
but eat bread with unwashen hands?

160.

He answered and said unto them,
Well hath Esaias prophesied of you hypocrites,
as it is written,

This people honoureth me with their lips,
but their heart is far from me.

161.

Howbeit in vain do they worship me,
teaching for doctrines the commandments of men.

162.

For laying aside the commandment of God,
ye hold the tradition of men,

as the washing of pots and cups:
and many other such like things ye do.

163.

And he said unto them,
Full well ye reject the commandment of God,
that ye may keep your own tradition.

164.

For Moses said,
Honour thy father and thy mother;
and Whoso curseth father or mother, let him die the death.

But ye say,
If a man shall say to his father or mother, It is Corban,
that is to say, a gift, by whatsoever thou mightest be profited by me;
he shall be free.

165.

And ye suffer him no more to do ought for his father or his mother;
making the word of God of none effect through your tradition,
which ye have delivered:
and many such like things do ye.

166.

And when he had called all the people unto him,
he said unto them,

Hearken unto me every one of you, and understand:

167.

There is nothing from without a man,
that entering into him can defile him:

but the things which come out of him,

those are they that defile the man.

168.

If any man have ears to hear,
let him hear.

169.

And when he was entered into the house from the people,
his disciples asked him concerning the parable.

And he saith unto them,
Are ye so without understanding also?

170.

Do ye not perceive,
that whatsoever thing from without entereth into the man,
it cannot defile him;

Because it entereth not into his heart,
but into the belly,
and goeth out into the draught, purging all meats?

171.

And he said,
That which cometh out of the man, that defileth the man.

172.

For from within, out of the heart of men,
proceed evil thoughts,

adulteries, fornications,

173.

murders, thefts,
covetousness, wickedness,

174.

deceit, lasciviousness, [*or; lust*]
an evil eye, blasphemy,

175.

pride, foolishness:

All these evil things come from within,
and defile the man.

176.

And from thence he arose,
and went into the borders of Tyre and Sidon,

and entered into an house,
and would have no man know it: but he could not be hid.

177.

For a certain woman,
whose young daughter had an unclean spirit, heard of him,
and came and fell at his feet:

The woman was a Greek, a Syrophenician by nation;
and she besought him that he would cast forth the devil out of her daughter.

178.

But Jesus said unto her,
Let the children first be filled:
for it is not meet to take the children's bread, and to cast it unto the dogs.

179.

And she answered and said unto him,
Yes, Lord:
yet the dogs under the table eat of the children's crumbs.

180.

And he said unto her,
For this saying go thy way; the devil is gone out of thy daughter.

And when she was come to her house,
she found the devil gone out, and her daughter laid upon the bed.

181.

And again, departing from the coasts of Tyre and Sidon,
he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

182.

And they bring unto him one that was deaf, and had an impediment in his speech;
and they beseech him to put his hand upon him.

And he took him aside from the multitude,
and put his fingers into his ears,
and he spit, and touched his tongue;

183.

And looking up to heaven, he sighed,
and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened,
and the string of his tongue was loosed, and he spake plain.

184.

And he charged them that they should tell no man:
but the more he charged them,
so much the more a great deal they published it;

185.

And were beyond measure astonished, saying,
He hath done all things well:

he maketh both the deaf to hear,
and the dumb to speak.

MARK 8

186.

In those days the multitude being very great, and having nothing to eat,
Jesus called his disciples unto him, and saith unto them,

I have compassion on the multitude,
because they have now been with me three days, and have nothing to eat:

And if I send them away fasting to their own houses, they will faint by the way:
for divers of them came from far.

187.

And his disciples answered him,
From whence can a man satisfy these men with bread here in the wilderness?

And he asked them,
How many loaves have ye?

188.

And they said,
Seven.

And he commanded the people to sit down on the ground:
and he took the seven loaves, and gave thanks, and brake,

189.

and gave to his disciples to set before them;
and they did set them before the people.

And they had a few small fishes:
and he blessed, and commanded to set them also before them.

190.

So they did eat, and were filled:
and they took up of the broken meat that was left seven baskets.

And they that had eaten were about four thousand:
and he sent them away.

191.

And straightway he entered into a ship with his disciples,
and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him,
seeking of him a sign from heaven, tempting him.

192.

And he sighed deeply in his spirit, and saith,
Why doth this generation seek after a sign?

verily I say unto you,
There shall no sign be given unto this generation.

And he left them,
and entering into the ship again departed to the other side.

193.

Now the disciples had forgotten to take bread,
neither had they in the ship with them more than one loaf.

And he charged them, saying,

Take heed,
beware of the leaven of the Pharisees,
and of the leaven of Herod.

194.

And they reasoned among themselves, saying,
It is because we have no bread.

And when Jesus knew it, he saith unto them,
Why reason ye, because ye have no bread?

195.

Perceive ye not yet, neither understand?
Have ye your heart yet hardened?

Having eyes, see ye not?
and having ears, hear ye not?

196.

And do ye not remember?

When I brake the five loaves among five thousand,
how many baskets full of fragments took ye up?

They say unto him,
Twelve.

197.

And when the seven among four thousand,
how many baskets full of fragments took ye up?

And they said,
Seven.

And he said unto them,
How is it that ye do not understand?

198.

And he cometh to Bethsaida;
and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand,
and led him out of the town;

199.

and when he had spit on his eyes, and put his hands upon him,
he asked him if he saw ought.

And he looked up, and said,
I see men as trees, walking.

200.

After that he put his hands again upon his eyes, and made him look up:
and he was restored, and saw every man clearly.

And he sent him away to his house, saying,

Neither go into the town,
nor tell it to any in the town.

201.

And Jesus went out, and his disciples,
into the towns of Caesarea Philippi:

and by the way he asked his disciples, saying unto them,
Whom do men say that I am?

202.

And they answered,
John the Baptist:

But some say, Elias;
and others, one of the prophets.

203.

And he saith unto them,
But whom say ye that I am?

And Peter answereth and saith unto him,
Thou art the Christ.

And he charged them that they should tell no man of him.

204.

And he began to teach them,
that the Son of man must suffer many things,

and be rejected of the elders, and of the chief priests, and scribes,
and be killed, and after three days rise again.

205.

And he spake that saying openly.

And Peter took him,
and began to rebuke him.

But when he had turned about and looked on his disciples,
he rebuked Peter, saying,

206.

Get thee behind me, Satan:
for thou savourest not the things that be of God,
but the things that be of men.

And when he had called the people unto him with his disciples also,
he said unto them,

207.

Whosoever will come after me,
let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it;
but whosoever shall lose his life for my sake and the gospel's,
the same shall save it.

208.

For what shall it profit a man,
if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?

209.

[8:38] Whosoever therefore shall be ashamed of me and of my words
in this adulterous and sinful generation;

of him also shall the Son of man be ashamed,
when he cometh in the glory of his Father with the holy angels.

210.

[9:1] And he said unto them,
Verily I say unto you,

That there be some of them that stand here, which shall not taste of death,
till they have seen the kingdom of God come with power.

The Gospel According to Mark

CHAPTER EIGHT
Divisions 211-240

The Opposition

MARK 9

211.

[9:2] And after six days Jesus taketh with him Peter, and James, and John,
and leadeth them up into an high mountain apart by themselves:

and he was transfigured before them.
And his raiment became shining, exceeding white as snow;
so as no fuller on earth can white them.

212.

And there appeared unto them Elias with Moses:
and they were talking with Jesus.

And Peter answered and said to Jesus,

Master, it is good for us to be here:

and let us make three tabernacles;
one for thee, and one for Moses, and one for Elias.

213.

For Peter wist not what to say;
for they were sore afraid.

And there was a cloud that overshadowed them:
and a voice came out of the cloud, saying,
This is my beloved Son:
hear him.

214.

And suddenly, when they had looked round about,
they saw no man any more, save Jesus only with themselves.

And as they came down from the mountain,
he charged them that they should tell no man what things they had seen,
till the Son of man were risen from the dead.

215.

And they kept that saying with themselves,
questioning one with another what the rising from the dead should mean.

And they asked him, saying,
Why say the scribes that Elias must first come?

216.

And he answered and told them,
Elias verily cometh first, and restoreth all things;
and how it is written of the Son of man,
that he must suffer many things, and be set at nought.

217.

But I say unto you,
That Elias is indeed come,
and they have done unto him whatsoever they listed, as it is written of him.

And when he came to his disciples,
he saw a great multitude about them, and the scribes questioning with them.

218.

And straightway all the people, when they beheld him,
were greatly amazed, and running to him saluted him.

And he asked the scribes,
What question ye with them?

219.

And one of the multitude answered and said,
Master, I have brought unto thee my son, which hath a dumb spirit,

And wheresoever he taketh him, he teareth him:
and he foameth, and gnasheth with his teeth, and pineth away:

and I spake to thy disciples that they should cast him out;
and they could not.

220.

He answereth him, and saith,
O faithless generation,
how long shall I be with you?

How long shall I suffer you?
Bring him unto me.

221.

And they brought him unto him:
and when he saw him, straightway the spirit tore him;
and he fell on the ground, and wallowed foaming.

And he asked his father,
How long is it ago since this came unto him?

222.

And he said,
Of a child.

And oftentimes it hath cast him into the fire,
and into the waters, to destroy him:

but if thou canst do any thing,
have compassion on us, and help us.

223.

Jesus said unto him,
If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out,
and said with tears,

Lord, I believe;
Help thou mine unbelief.

224.

When Jesus saw that the people came running together,
he rebuked the foul spirit, saying unto him,

Thou dumb and deaf spirit,
I charge thee,

come out of him, and enter no more into him.

225.

And the spirit cried, and rent him sore,
and came out of him:

and he was as one dead;
insomuch that many said,
He is dead.

But Jesus took him by the hand,
and lifted him up; and he arose.

226.

And when he was come into the house, his disciples asked him privately,
Why could not we cast him out?

And he said unto them,
This kind can come forth by nothing,
but by prayer and fasting.

227.

And they departed thence, and passed through Galilee;
and he would not that any man should know it.

For he taught his disciples, and said unto them,

228.

The Son of man is delivered into the hands of men,
and they shall kill him;

and after that he is killed, he shall rise the third day.

But they understood not that saying,
and were afraid to ask him.

229.

And he came to Capernaum:
and being in the house he asked them,

What was it that ye disputed among yourselves by the way?

But they held their peace:
for by the way they had disputed among themselves, who should be the greatest.

230.

And he sat down,
and called the Twelve, and saith unto them,

If any man desire to be first,
the same shall be last of all, and servant of all.

And he took a child, and set him in the midst of them:

231.

and when he had taken him in his arms, he said unto them,

Whosoever shall receive one of such children in my name,
receiveth me:

and whosoever shall receive me,
receiveth not me, but him that sent me.

232.

And John answered him, saying,

Master, we saw one casting out devils in thy name,
and he followeth not us:

and we forbad him,
because he followeth not us.

233.

But Jesus said,
Forbid him not:

for there is no man which shall do a miracle in my name,
that can lightly speak evil of me.

For he that is not against us is on our part.

234.

For whosoever shall give you a cup of water to drink in my name,
because ye belong to Christ,
verily I say unto you,
he shall not lose his reward.

235.

And whosoever shall offend one of these little ones that believe in me,
it is better for him that a millstone were hanged about his neck,
and he were cast into the sea.

236.

And if thy hand offend thee, cut it off:

it is better for thee to enter into life maimed,
than having two hands to go into hell,
into the fire that never shall be quenched,
where their worm dieth not, and the fire is not quenched.

237.

And if thy foot offend thee, cut it off:

it is better for thee to enter halt into life,
than having two feet
to be cast into hell,

into the fire that never shall be quenched:
where their worm dieth not, and the fire is not quenched.

238.

And if thine eye offend thee, pluck it out:

it is better for thee to enter into the kingdom of God with one eye,

than having two eyes to be cast into hell fire:
where their worm dieth not, and the fire is not quenched.

239.

For every one shall be salted with fire,
and every sacrifice shall be salted with salt.

240.

Salt is good:
but if the salt have lost his saltiness,
wherewith will ye season it?

Have salt in yourselves,
and have peace one with another.

MARK 10

241.

And he arose from thence, and cometh into the coasts of Judaea,
by the farther side of Jordan:

and the people resort unto him again;
and, as he was wont, he taught them again.

242.

And the Pharisees came to him, and tempting him, asked him,
Is it lawful for a man to put away his wife?

And he answered and said unto them,
What did Moses command you?

243.

And they said,
Moses suffered to write a bill of divorcement,
and to put her away.

244.

And Jesus answered and said unto them,
For the hardness of your heart he wrote you this precept.

But from the beginning of the creation God made them male and female.

245.

For this cause shall a man leave his father and mother, and cleave to his wife;
and they twain shall be one flesh:
so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

246.

And in the house his disciples asked him again of the same matter.

And he saith unto them,
Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another,
she committeth adultery.

247.

And they brought young children to him, that he should touch them:
and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased,
and said unto them,

Suffer the little children to come unto me, and forbid them not:
for of such is the kingdom of God.

248.

Verily I say unto you,
Whosoever shall not receive the kingdom of God as a little child,
he shall not enter therein.

And he took them up in his arms,
put his hands upon them, and blessed them.

249.

And when he was gone forth into the way,
there came one running, and kneeled to him, and asked him,
Good Master, what shall I do that I may inherit eternal life?

250.

And Jesus said unto him,
Why callest thou me good?

There is none good but one, that is, God.

251.

Thou knowest the commandments,

Do not commit adultery,
Do not kill,

Do not steal,
Do not bear false witness,

252.

Defraud not,
Honour thy father and mother.

And he answered and said unto him,
Master, all these have I observed from my youth.

253.

Then Jesus beholding him loved him, and said unto him,

One thing thou lackest:
go thy way, sell whatsoever thou hast, and give to the poor,
and thou shalt have treasure in heaven:

and come, take up the cross, and follow me.

254.

And he was sad at that saying, and went away grieved:
for he had great possessions.

And Jesus looked round about, and saith unto his disciples,
How hardly shall they that have riches enter into the kingdom of God!

255.

And the disciples were astonished at his words.

But Jesus answereth again, and saith unto them,
Children, how hard is it for them that trust in riches to enter into the kingdom of God!

256.

It is easier for a camel to go through the eye of a needle,
than for a rich man to enter into the kingdom of God.

And they were astonished out of measure, saying among themselves,
Who then can be saved?

257.

And Jesus looking upon them saith,
With men it is impossible, but not with God:
for with God all things are possible.

Then Peter began to say unto him,
Lo, we have left all,
and have followed thee.

258.

And Jesus answered and said,
Verily I say unto you,

There is no man that hath left house, or brethren, or sisters,
or father, or mother, or wife, or children, or lands,

for my sake, and the gospel's,

259.

But he shall receive one hundred fold now in this time,
houses, and brethren, and sisters, and mothers, and children, and lands,

with persecutions;
and in the world to come eternal life.

But many that are first, shall be last;
and the last first.

260.

And they were in the way going up to Jerusalem;
and Jesus went before them:

and they were amazed;
and as they followed, they were afraid.

261.

And he took again the Twelve,
and began to tell them what things should happen unto him, saying,

Behold, we go up to Jerusalem;
and the Son of man shall be delivered unto the chief priests, and unto the scribes;

262.

and they shall condemn him to death, and shall deliver him to the Gentiles:

And they shall mock him, and shall scourge him, and shall spit upon him,
and shall kill him, and the third day he shall rise again.

263.

And James and John, the sons of Zebedee, come unto him, saying,
Master, we would that thou shouldest do for us whatsoever we shall desire.

And he said unto them,
What would ye that I should do for you?

264.

They said unto him,
Grant unto us that we may sit, one on thy right hand,
and the other on thy left hand, in thy glory.

265.

But Jesus said unto them,
Ye know not what ye ask:

can ye drink of the cup that I drink of?
And be baptized with the baptism that I am baptized with?

And they said unto him,
We can.

266.

And Jesus said unto them,
Ye shall indeed drink of the cup that I drink of;
and with the baptism that I am baptized withal shall ye be baptized:

But to sit on my right hand and on my left hand is not mine to give;
but it shall be given to them for whom it is prepared.

267.

And when the ten heard it,
they began to be much displeased with James and John.

But Jesus called them to him, and saith unto them,

268.

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them;
and their great ones exercise authority upon them.

But so shall it not be among you:

but whosoever will be great among you,
shall be your minister:

269.

And whosoever of you will be the chiefest,
shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister,
and to give his life a ransom for many.

270.

And they came to Jericho:

and as he went out of Jericho with his disciples and a great number of people,
blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

271.

And when he heard that it was Jesus of Nazareth,
he began to cry out, and say,

Jesus, thou Son of David,
have mercy on me.

272.

And many charged him that he should hold his peace:
but he cried the more a great deal,

Thou Son of David,
have mercy on me.

273.

And Jesus stood still,
and commanded him to be called.

And they call the blind man, saying unto him,
Be of good comfort, rise;
he calleth thee.

And he, casting away his garment, rose,
and came to Jesus.

274.

And Jesus answered and said unto him,
What wilt thou that I should do unto thee?

The blind man said unto him,
Lord, that I might receive my sight.

275.

And Jesus said unto him,
Go thy way;
thy faith hath made thee whole.

And immediately he received his sight,
and followed Jesus in the way.

The Gospel According to Mark

CHAPTER TEN
Divisions 276-305

MARK 11

276.

And when they came nigh to Jerusalem,
unto Bethphage and Bethany, at the mount of Olives,
he sendeth forth two of his disciples, and saith unto them,

277.

Go your way into the village over against you:
and as soon as ye be entered into it,

ye shall find a colt tied, whereon never man sat;
loose him, and bring him.

278.

And if any man say unto you,
Why do ye this?

say ye that the Lord hath need of him;
and straightway he will send him hither.

279.

And they went their way,
and found the colt tied by the door without
in a place where two ways met; and they loose him.

280.

And certain of them that stood there said unto them,
What do ye, loosing the colt?

And they said unto them even as Jesus had commanded:
and they let them go.

281.

And they brought the colt to Jesus,
and cast their garments on him;
and he sat upon him.

282.

And many spread their garments in the way:
and others cut down branches off the trees, and strawed them in the way.

And they that went before, and they that followed, cried, saying,

283.

Hosanna;

Blessed is he that cometh in the name of the Lord:

284.

Blessed be the kingdom of our father David,
that cometh in the name of the Lord:

Hosanna in the highest.

285.

And Jesus entered into Jerusalem, and into the temple:

and when he had looked round about upon all things, and now the eventide was come,
he went out unto Bethany with the Twelve.

286.

And on the morrow,
when they were come from Bethany, he was hungry:

And seeing a fig tree afar off having leaves,
he came, if haply he might find any thing thereon:

and when he came to it, he found nothing but leaves;
for the time of figs was not yet.

287.

And Jesus answered and said unto it,
No man eat fruit of thee hereafter for ever.

And his disciples heard it.

288.

And they come to Jerusalem:

and Jesus went into the temple,
and began to cast out them that sold and bought in the temple,

289.

and overthrew the tables of the moneychangers,
and the seats of them that sold doves;

And would not suffer that any man should carry any vessel through the temple.

290.

And he taught, saying unto them,
Is it not written,
My house shall be called of all nations the house of prayer?

But ye have made it a den of thieves.

291.

And the scribes and chief priests heard it,
and sought how they might destroy him:

for they feared him,
because all the people was astonished at his doctrine.

292.

And when even was come, he went out of the city.

And in the morning,
as they passed by, they saw the fig tree dried up from the roots.

293.

And Peter calling to remembrance saith unto him,
Master, behold, the fig tree which thou cursedst is withered away.

294.

And Jesus answering saith unto them,
Have faith in God.

For verily I say unto you,
That whosoever shall say unto this mountain,

295.

Be thou removed, and be thou cast into the sea;

and shall not doubt in his heart,
but shall believe that those things which he saith shall come to pass;
he shall have whatsoever he saith.

296.

Therefore I say unto you,
What things soever ye desire, when ye pray,
believe that ye receive them, and ye shall have them.

297.

And when ye stand praying,
forgive, if ye have ought against any:

that your Father also which is in heaven may forgive you your trespasses.

298.

But if ye do not forgive,
neither will your Father which is in heaven forgive your trespasses.

299.

And they come again to Jerusalem:

and as he was walking in the temple,
there come to him the chief priests, and the scribes, and the elders, and say unto him,

By what authority doest thou these things?
and who gave thee this authority to do these things?

300.

And Jesus answered and said unto them,

I will also ask of you one question, and answer me,
and I will tell you by what authority I do these things.

301.

The baptism of John, was it from heaven, or of men?
Answer me.

302.

And they reasoned with themselves, saying,
If we shall say, From heaven;
he will say, Why then did ye not believe him?

303.

But if we shall say, Of men;
they feared the people:
for all men counted John, that he was a prophet indeed.

304.

And they answered and said unto Jesus,
We cannot tell.

305.

And Jesus answering saith unto them,
Neither do I tell you by what authority I do these things.

MARK 12

306.

And he began to speak unto them by parables.

A certain man planted a vineyard,
and set an hedge about it, and digged a place for the winefat, and built a tower,
and let it out to husbandmen, and went into a far country.

307.

And at the season he sent to the husbandmen a servant,
that he might receive from the husbandmen of the fruit of the vineyard.

And they caught him, and beat him,
and sent him away empty.

308.

And again he sent unto them another servant;
and at him they cast stones, and wounded him in the head,
and sent him away shamefully handled.

309.

And again he sent another;
and him they killed, and many others;
beating some, and killing some.

310.

Having yet therefore one son, his wellbeloved,
he sent him also last unto them, saying,
They will reverence my son.

311.

But those husbandmen said among themselves,
This is the heir;
come, let us kill him, and the inheritance shall be ours.

And they took him, and killed him,
and cast him out of the vineyard.

312.

What shall therefore the lord of the vineyard do?

he will come and destroy the husbandmen,
and will give the vineyard unto others.

313.

And have ye not read this scripture;
The stone which the builders rejected is become the head of the corner:

This was the Lord's doing,
and it is marvellous in our eyes?

314.

And they sought to lay hold on him, but feared the people:

for they knew that he had spoken the parable against them:
and they left him, and went their way.

And they send unto him certain of the Pharisees and of the Herodians,
to catch him in his words.

315.

And when they were come, they say unto him,

Master, we know that thou art true, and carest for no man:

for thou regardest not the person of men,
but teachest the way of God in truth:

316.

Is it lawful to give tribute to Caesar, or not?

Shall we give,
or shall we not give?

317.

But he, knowing their hypocrisy, said unto them,
Why tempt ye me?

Bring me a penny, that I may see it.
And they brought it.

318.

And he saith unto them,
Whose is this image and superscription?

And they said unto him,
Caesar's.

319.

And Jesus answering said unto them,
Render to Caesar the things that are Caesar's,
and to God the things that are God's.

And they marvelled at him.

320.

Then come unto him the Sadducees, which say there is no resurrection;
and they asked him, saying,

Master, [*the prophet*] Moses wrote unto us,

If a man's brother die, and leave his wife behind him, and leave no children,
that his brother should take his wife, and raise up seed unto his brother.

321.

Now there were seven brethren:
and the first took a wife, and dying left no seed.

And the second took her, and died,
neither left he any seed: and the third likewise.

322.

And the seven had her, and left no seed:
last of all the woman died also.

In the resurrection therefore, when they shall rise,
whose wife shall she be of them? for the seven had her to wife.

323.

And Jesus answering said unto them,
Do ye not therefore err,
because ye know not the scriptures, neither the power of God?

324.

For when they shall rise from the dead,
they neither marry, nor are given in marriage;
but are as the angels which are in heaven.

325.

And as touching the dead, that they rise:
have ye not read in the book of Moses,
how in the bush God spake unto him, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob?

326.

He is not the God of the dead,
but the God of the living:

ye therefore do greatly err.

327.

And one of the scribes came, and having heard them reasoning together,
and perceiving that he had answered them well, asked him,
Which is the first commandment of all?

And Jesus answered him,
The first of all the commandments is,

328.

Hear, O Israel;
The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind, and with all thy strength:

This is the first commandment.

329.

And the second is like, namely this,
Thou shalt love thy neighbour as thyself.

There is none other commandment greater than these.

330.

And the scribe said unto him,
Well, Master, thou hast said the truth:

for there is one God;
and there is none other but he:

331.

And to love him with all the heart, and with all the understanding,
and with all the soul, and with all the strength,

and to love his neighbour as himself,

is more than all whole burnt offerings and sacrifices.

332.

And when Jesus saw that he answered discreetly, he said unto him,
Thou art not far from the kingdom of God.

And no man after that durst ask him any question.

333.

And Jesus answered and said,
while he taught in the temple,

How say the scribes that Christ is the Son of David?

For David himself said by the Holy Ghost,

334.

The Lord said to my Lord,

Sit thou on my right hand,
till I make thine enemies thy footstool.

335.

David therefore himself calleth him Lord;
and whence is he then his son?

And the common people heard him gladly.

And he said unto them in his doctrine,

336.

Beware of the scribes,
which love to go in long clothing,
and love salutations in the marketplaces,

And the chief seats in the synagogues,
and the uppermost rooms at feasts:

337.

Which devour widows' houses,
and for a pretence make long prayers:

these shall receive greater damnation.

338.

And Jesus sat over against the treasury,

and beheld how the people cast money into the treasury:
and many that were rich cast in much.

339.

And there came a certain poor widow,
and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them,

340.

Verily I say unto you,
That this poor widow hath cast more in,
than all they which have cast into the treasury:

For all they did cast in of their abundance;
but she of her want did cast in all that she had, even all her living.

The Gospel According to Mark

CHAPTER TWELVE
Divisions 341-365

MARK 13

341.

And as he went out of the temple,
one of his disciples saith unto him,
Master, see what manner of stones and what buildings are here!

342.

And Jesus answering said unto him,
Seest thou these great buildings?

there shall not be left one stone upon another,
that shall not be thrown down.

343.

And as he sat upon the mount of Olives over against the temple,
Peter and James and John and Andrew asked him privately,

Tell us, when shall these things be?
and what shall be the sign when all these things shall be fulfilled?

344.

And Jesus answering them began to say,
Take heed lest any man deceive you:

For many shall come in my name, saying,
I am Christ; and shall deceive many.

345.

And when ye shall hear of wars and rumours of wars,
be ye not troubled:

for such things must needs be;
but the end shall not be yet.

346.

For nation shall rise against nation, and kingdom against kingdom:

and there shall be earthquakes in divers places,
and there shall be famines and troubles:

347.

these are the beginnings of sorrows.

But take heed to yourselves,
for they shall deliver you up to councils; and in the synagogues ye shall be beaten:

348.

and ye shall be brought before rulers and kings for my sake,
for a testimony against them.

Yet the gospel must first be published among all nations.

349.

But when they shall lead you, and deliver you up,
take no thought beforehand what ye shall speak, neither do ye premeditate:

but whatsoever shall be given you in that hour, that speak ye:
for it is not ye that speak, but the Holy Ghost.

350.

Now the brother shall betray the brother to death,
and the father the son;

and children shall rise up against their parents,
and shall cause them to be put to death.

And ye shall be hated of all men for my name's sake:

but he that shall endure unto the end, the same shall be saved.

351.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet,
standing where it ought not, (let them that readeth understand,)

then let them that be in Judaea flee to the mountains:

352.

And let him that is on the housetop not go down into the house,
neither enter therein, to take any thing out of his house:

And let him that is in the field not turn back again for to take up his garment.

353.

But woe to them that are with child, and to them that give suck in those days!
And pray ye that your flight be not in the winter.

For in those days shall be affliction,
such as was not from the beginning of the creation which God created unto this time,
neither shall be.

354.

And except that the Lord had shortened those days,
no flesh should be saved:

but for the elect's sake,
whom he hath chosen, he hath shortened the days.

355.

And then if any man shall say to you,
Lo, here is Christ; or, lo, he is there;
believe him not:

356.

For false Christs and false prophets shall rise,
and shall shew signs and wonders,
to seduce, if it were possible, even the elect.

But take ye heed:
behold, I have foretold you all things.

357.

But in those days, after that tribulation,
the sun shall be darkened, and the moon shall not give her light,

And the stars of heaven shall fall,
and the powers that are in heaven shall be shaken.

358.

And then shall they see the Son of man
coming in the clouds with great power and glory.

And then shall he send his angels,
and shall gather together his elect from the four winds,
from the uttermost part of the earth to the uttermost part of heaven.

359.

Now learn a parable of the fig tree;

When her branch is yet tender,
and putteth forth leaves, ye know that summer is near:

360.

So ye in like manner,
when ye shall see these things come to pass,
know that it is nigh, even at the doors.

361.

Verily I say unto you,
that this generation shall not pass, till all these things be done.

Heaven and earth shall pass away:
but my words shall not pass away.

362.

But of that day and that hour knoweth no man,

No, not the angels which are in heaven,
neither the Son, but the Father.

363.

Take ye heed, watch and pray:
for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house,
and gave authority to his servants, and to every man his work,
and commanded the porter to watch.

364.

Watch ye therefore:
for ye know not when the master of the house cometh,
at even, or at midnight, or at the cockcrowing, or in the morning:

Lest coming suddenly he find you sleeping.

365.

And what I say unto you, I say unto all,
Watch.

The Gospel According to Mark

CHAPTER THIRTEEN
Divisions 366-390

MARK 14:1 - 14:31

366.

After two days was the feast of the passover, and of unleavened bread:
and the chief priests and the scribes sought how they might take him by craft,
and put him to death.

But they said, Not on the feast day, lest there be an uproar of the people.

367.

And being in Bethany in the house of Simon the leper, as he sat at meat,
there came a woman having an alabaster box of ointment of spikenard very precious;
and she brake the box, and poured it on his head.

368.

And there were some that had indignation within themselves, and said,
Why was this waste of the ointment made?

For it might have been sold for more than three hundred pence,
and have been given to the poor.

And they murmured against her.

369.

And Jesus said,
Let her alone; why trouble ye her?
she hath wrought a good work on me.

370.

For ye have the poor with you always,
and whensoever ye will ye may do them good:
but me ye have not always.

371.

She hath done what she could:
she is come aforehand to anoint my body to the burying.

372.

Verily I say unto you,
Wheresoever this gospel shall be preached throughout the whole world,
this also that she hath done shall be spoken of for a memorial of her.

373.

And Judas Iscariot, one of the Twelve,
went unto the chief priests, to betray him unto them.

374.

And when they heard it, they were glad,
and promised to give him money.

And he sought how he might conveniently betray him.

375.

And the first day of unleavened bread, when they killed the passover,
his disciples said unto him,

Where wilt thou that we go and prepare that thou mayest eat the passover?

376.

And he sendeth forth two of his disciples, and saith unto them,
Go ye into the city,

and there shall meet you a man bearing a pitcher of water:
follow him.

377.

And wheresoever he shall go in, say ye to the goodman of the house,

The Master saith,
Where is the guestchamber,

378.

where I shall eat the passover with my disciples?

And he will shew you a large upper room furnished and prepared:
there make ready for us.

379.

And his disciples went forth,
and came into the city, and found as he had said unto them:
and they made ready the passover.

And in the evening he cometh with the Twelve.

380.

And as they sat and did eat, Jesus said,

Verily I say unto you,
One of you which eateth with me shall betray me.

381.

And they began to be sorrowful,
and to say unto him one by one, Is it I?
and another said, Is it I?

382.

And he answered and said unto them,
It is one of the Twelve, that dippeth with me in the dish.

383.

The Son of man indeed goeth, as it is written of him:
but woe to that man by whom the Son of man is betrayed!

good were it for that man if he had never been born.

384.

And as they did eat, Jesus took bread, and blessed,
and brake it, and gave to them, and said,

Take, eat: this is my body.

385.

And he took the cup, and when he had given thanks,
he gave it to them: and they all drank of it.

And he said unto them,
This is my blood of the new testament, which is shed for many.

386.

Verily I say unto you,
I will drink no more of the fruit of the vine,
until that day that I drink it new in the kingdom of God.

And when they had sung an hymn,
they went out into the mount of Olives.

387.

And Jesus saith unto them,
All ye shall be offended because of me this night:
for it is written,

I will smite the shepherd,
and the sheep shall be scattered.

388.

But after that I am risen,
I will go before you into Galilee.

But Peter said unto him,
Although all shall be offended, yet will not I.

389.

And Jesus saith unto him,
Verily I say unto thee,

That this day, even in this night,
before the cock crow twice, thou shalt deny me thrice.

390.

[14:31] But he spake the more vehemently,
If I should die with thee, I will not deny thee in any wise.

Likewise also said they all.

The Cross

MARK 14:32 - 14:72

391.

[14:32] And they came to a place which was named Gethsemane:

and he saith to his disciples,
Sit ye here, while I shall pray.

And he taketh with him Peter and James and John,

392.

and [*he*] began to be sore amazed,
and to be very heavy;

And saith unto them,
My soul is exceeding sorrowful unto death:

Tarry ye here, and watch.

393.

And he went forward a little, and fell on the ground,
and prayed that, if it were possible, the hour might pass from him.

And he said,
Abba, Father, all things are possible unto thee;

take away this cup from me:
nevertheless not what I will, but what thou wilt.

394.

And he cometh, and findeth them sleeping,
and saith unto Peter,

Simon, sleepest thou?
couldst not thou watch one hour?

395.

Watch ye and pray, lest ye enter into temptation.
The spirit truly is ready, but the flesh is weak.

And again he went away, and prayed,
and spake the same words.

396.

And when he returned, he found them asleep again,
(for their eyes were heavy,)
neither wist they what to answer him.

And he cometh the third time, and saith unto them,

Sleep on now, and take your rest:
it is enough, the hour is come;

397.

behold, the Son of man is betrayed into the hands of sinners.

Rise up, let us go;
lo, he that betrayeth me is at hand.

398.

And immediately, while he yet spake, cometh Judas, one of the Twelve,
and with him a great multitude with swords and staves,
from the chief priests and the scribes and the elders.

399.

And he that betrayed him had given them a token, saying,
Whomsoever I shall kiss, that same is he;
take him, and lead him away safely.

400.

And as soon as he was come, he goeth straightway to him, and saith,
Master, master;
and kissed him.

And they laid their hands on him, and took him.

And one of them that stood by drew a sword,
and smote a servant of the high priest, and cut off his ear.

401.

And Jesus answered and said unto them,

Are ye come out, as against a thief,
with swords and with staves to take me?

I was daily with you in the temple teaching, and ye took me not:
but the scriptures must be fulfilled.

402.

And they all forsook him, and fled.

And there followed him a certain young man,
having a linen cloth cast about his naked body;

and the young men laid hold on him:
And he left the linen cloth, and fled from them naked.

403.

And they led Jesus away to the high priest:
and with him were assembled all the chief priests and the elders and the scribes.

And Peter followed him afar off, even into the palace of the high priest:
and he sat with the servants, and warmed himself at the fire.

404.

And the chief priests and all the council
sought for witness against Jesus to put him to death; yet found none.

For many bare false witness against him,
however their witness agreed not together.

405.

And there arose certain, and bare false witness against him, saying,
We heard him say,

I will destroy this temple that is made with hands,
and within three days I will build another made without hands.

But neither so did their witness agree together.

406.

And the high priest stood up in the midst,
and asked Jesus, saying,

Answerest thou nothing?
what is it which these witness against thee?

407.

But he held his peace,
and answered nothing.

Again the high priest asked him, and said unto him,

Art thou the Christ, the Son of the Blessed?

408.

And Jesus said,
I am:

and ye shall see the Son of man
sitting on the right hand of power, and coming in the clouds of heaven.

409.

Then the high priest rent his clothes, and saith,

What need we any further witnesses?

Ye have heard the blasphemy:
what think ye?

410.

And they all condemned him to be guilty of death.

And some began to spit on him, and to cover his face,
and to buffet him, and to say unto him, Prophesy:

and the servants did strike him with the palms of their hands.

411.

And as Peter was beneath in the palace,
there cometh one of the maids of the high priest:

And when she saw Peter warming himself,
she looked upon him, and said,

And thou also wast with Jesus of Nazareth.

412.

But he denied, saying,
I know not,
neither understand I what thou sayest.

And he went out into the porch; and the cock crew.

413.

And a maid saw him again, and began to say to them that stood by,
This is one of them.

And he denied it again.

414.

And a little after, they that stood by said again to Peter,

Surely thou art one of them:
for thou art a Galilaean, and thy speech agreeth thereto.

But he began to curse and to swear, saying,
I know not this man of whom ye speak.

415.

And the second time the cock crew.

And Peter called to mind the word that Jesus said unto him,

Before the cock crow twice, thou shalt deny me thrice.
And when he thought thereon, he wept.

MARK 15-16

416.

And straightway in the morning the chief priests held a consultation
with the elders and scribes and the whole council,

and bound Jesus, and carried him away,
and delivered him to Pilate.

417.

And Pilate asked him,
Art thou the King of the Jews?

And he answering said unto him,
Thou sayest it.

418.

And the chief priests accused him of many things:
but he answered nothing.

And Pilate asked him again, saying,
Answerest thou nothing?
behold how many things they witness against thee.

But Jesus yet answered nothing;
so that Pilate marvelled.

419.

Now at that feast he released unto them one prisoner,
whomsoever they desired.

And there was one named Barabbas,
which lay bound with them that had made insurrection with him,
who had committed murder in the insurrection.

And the multitude crying aloud began to desire him to do as he had ever done unto them.

420.

But Pilate answered them, saying,
Will ye that I release unto you the King of the Jews?

For he knew that the chief priests had delivered him for envy.

But the chief priests moved the people,
that he should rather release Barabbas unto them.

421.

And Pilate answered and said again unto them,
What will ye then that I shall do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him.

422.

Then Pilate said unto them,
Why, what evil hath he done?

And they cried out the more exceedingly, Crucify him.

423.

And so Pilate, willing to content the people, released Barabbas unto them,
and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Praetorium;
and they call together the whole band.

424.

And they clothed him with purple,
and platted a crown of thorns, and put it about his head,
And began to salute him,

Hail, King of the Jews!

425.

And they smote him on the head with a reed, and did spit upon him,
and bowing their knees worshipped him.

And when they had mocked him,
they took off the purple from him, and put his own clothes on him,
and led him out to crucify him.

426.

And they compel one Simon a Cyrenian,
who passed by, coming out of the country,
the father of Alexander and Rufus, to bear his cross.

[of the island of Cyprus]

And they bring him unto the place Golgotha,
which is, being interpreted,
The Place of a Skull.

427.

And they gave him to drink wine mingled with myrrh:
but he received it not.

And when they had crucified him,
they parted his garments,
casting lots upon them, what every man should take.

428.

And it was the third hour, and they crucified him.

And the superscription of his accusation was written over,
THE KING OF THE JEWS.

429.

And with him they crucify two thieves;
the one on his right hand, and the other on his left.

And the scripture was fulfilled, which saith,
And he was numbered with the transgressors.

430.

And they that passed by railed on him, wagging their heads, and saying,

Ah, thou that destroyest the temple, and buildest it in three days,
Save thyself, and come down from the cross.

431.

Likewise also the chief priests mocking said among themselves with the scribes,

He saved others;
himself he cannot save.

Let Christ the King of Israel descend now from the cross,
that we may see and believe.

And they that were crucified with him reviled him.

432.

And when the sixth hour was come,
there was darkness over the whole land until the sixth hour.

And at the sixth hour Jesus cried with a loud voice, saying,
Eloi, Eloi, lama sabachthani?

which is, being interpreted,
My God, my God, why hast thou forsaken me?

433.

And some of them that stood by, when they heard it, said,
Behold, he calleth Elias.

And one ran and filled a sponge full of vinegar, and put it on a reed,
and gave him to drink, saying,

Let alone;
let us see whether Elias will come to take him down.

434.

[37] And Jesus cried with a loud voice, and gave up the ghost.

And the veil of the temple was rent in twain from the top to the bottom.

435.

And when the centurion, which stood over against him,
saw that he so cried out, and gave up the ghost, he said,

Truly this man was the Son of God.

436.

There were also women looking on afar off:
among whom was Mary Magdalene,
and Mary the mother of James the lesser and of Joses, and Salome;

(Who also, when he was in Galilee, followed him, and ministered unto him;)
and many other women which came up with him unto Jerusalem.

437.

[42] And now when the even was come,
because it was the preparation, that is, the day before the sabbath,

Joseph of Arimathaea, an honourable counsellor, who also waited for the kingdom of God, came,
and went in boldly unto Pilate, and craved the body of Jesus.

438.

And Pilate marvelled if he were already dead:
and calling unto him the centurion,
he asked him whether he had been any while dead.

And when he knew it of the centurion,
he gave the body to Joseph.

439.

And he bought fine linen, and took him down,
and wrapped him in the linen,

and laid him in a sepulchre which was hewn out of a rock,
and rolled a stone unto the door of the sepulchre.

And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

MARK 16

440.

And when the sabbath was past,
Mary Magdalene, and Mary the mother of James,
and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week,
they came unto the sepulchre at the rising of the sun.

441.

And they said among themselves,
Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away:
for it was very great.

442.

And entering into the sepulchre,
they saw a young man sitting on the right side, clothed in a long white garment;
and they were affrighted.

[6] And he saith unto them,
Be not affrighted:

443.

Ye seek Jesus of Nazareth, which was crucified:
he is risen; he is not here:

behold the place where they laid him.

But go your way,
tell his disciples and Peter that he goeth before you into Galilee:
there shall ye see him, as he said unto you.

444.

And they went out quickly, and fled from the sepulchre;
for they trembled and were amazed:

neither said they any thing to any man; for they were afraid.

445.

Now when Jesus was risen early the first day of the week,
he appeared first to Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive,
and had been seen of her, believed not.

446.

After that he appeared in another form unto two of them,
as they walked, and went into the country.

And they went and told it unto the residue:
neither believed they them.

447.

Afterward he appeared unto the eleven as they sat at meat,
and upbraided them with their unbelief and hardness of heart,
because they believed not them which had seen him after he was risen.

448.

And he said unto them,
Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved;
but he that believeth not shall be damned.

449.

And these signs shall follow them that believe;
In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them;
they shall lay hands on the sick, and they shall recover.

450.

So then after the Lord had spoken unto them,
he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached everywhere,
the Lord working with them, and confirming the word with signs following.

Amen

*“The Life of the Holy Saint Issa,
The Best of the Sons of Men”*

The Himalayan version of the Gospel story about Jesus, is from the archives of Tibet. It was published in 1890 by N. Notovich in the book ‘The Unknown Life of Jesus Christ’.

*In a scroll entitled ‘The Life of the Holy Issa’,
found in the Himis Monastery in Leh, Tibet, it is written:*

HIMALAYANS 1-2

1.

The earth trembled and the heavens wept,
because of the great crime committed in the land of Israel.

2.

For there [*in Jerusalem*] was tortured and murdered
the great and just [*teacher of the people*] Issa,

3.

in whom was manifest the soul of the Universe;

Which had incarnated in a simple mortal,
to benefit men and destroy the evil spirit in them;

4.

To lead back to peace, love and happiness,
man, degraded by his sins,

5.

and recall [*mankind*] to the one and indivisible Creator whose mercy is infinite.

6.

The merchants traveling from Israel have given the following account of what has occurred:

HIMALAYANS 2

7.

The people of Israel, who inhabit a fertile country which produces two harvests a year and affords pasture for large herds of cattle,

8.

They brought down upon themselves the anger of God because of their sins,

who inflicted upon them terrible chastisements,
taking from them their land, their cattle, and their wealth [*through famine and war*].

9.

They were taken away into slavery by the rich and strong kings who then ruled the land of Egypt.
And the Israelites were treated worse than beasts by the kings of Egypt.

10.

They were condemned to hard labor and put in irons;
and their bodies were covered with wounds and sores.

11.

They were not permitted to live under a roof,
and were nearly starved to death;

that they might be maintained in a state of continual terror
and deprived of all human resemblance;

12.

Then, remembering in this great calamity God, the Celestial Protector,
the Israelites implored His forgiveness and mercy,
[*and God heard their crying out to Heaven, and sent to them a deliverer.*]

13.

Now, at that time an illustrious king reigned in Egypt,
famous for his many victories and immense riches,
and the giant palaces he had erected by the labor of his slaves.

14.

This king of Egypt had two sons.

The younger son, named Moses,
had acquired much knowledge from the sages of Israel.

15.

And the prince Moses was beloved by all in Egypt,
for his kindness of heart and the pity he showed to all sufferers.

16.

And when the prince Moses saw that in spite of their many sufferings,
the Israelites had not forsaken their God,

and that they had refused to worship the gods of Egypt,
which were created by the hands of mortals,

17.

then Moses also put his faith in the invisible God,
who did not let them betray Him,
despite their ever-growing weakness.

18.

And the teachers among Israel animated Moses in his holy zeal,
and asked of him that he would intercede with his father the king,
in favor of their co-religionists.

19.

Prince Moses went before his father the Egyptian king,
begging him to lighten the burden of the suffering people,

however, the king of Egypt became incensed with rage,
and ordered that they should be tormented even more than before.

20.

And it came to pass, that Egypt was visited by a great calamity.

The plague decimated young and old, the healthy and the sick,
and Pharaoh beheld in this the resentment of his own gods against him.

21.

Yet Prince Moses said to his father the king,
that it was the God of his Israelite slaves who thus interposed on behalf of the cruelty,
and avenged the sufferings of the Israelites on the Egyptians.

22.

Then the king of Egypt commanded Moses, his son,
to gather all the Israelite slaves, and lead them away,

and found, at a great distance from the capital,
another city where he should rule over them.

23.

Then Moses made known to the Hebrew slaves that he had obtained their freedom
in the name of his and their God, the God of Israel;

and with them he left the city and departed from the land of Egypt.

24.

He led them back to the land which, because of their many sins,
had been taken from them.

There he gave them laws and admonished them to pray always to God,
the indivisible Creator, whose kindness is infinite.

25.

After Prince Moses's death, the Israelites observed rigorously his laws;
and God rewarded them for the ills to which they had been subjected in Egypt.

Their kingdom became one of the most powerful on earth;
their kings made themselves renowned for their treasures,
and peace reigned in Israel.

HIMALAYANS 3-4

26.

The glory of Israel's wealth spread over the whole earth,
and the surrounding nations became envious.

27.

Yet the Most High himself led the victorious arms of the Hebrews,
and the Pagans did not dare to attack them.

28.

Unfortunately, man is prone to err,
and the fidelity of the Israelites to their God was not of long duration.

29.

Little by little they forgot the favors he had bestowed upon them;
rarely invoked his name, and sought rather protection by the magicians and sorcerers.

30.

The kings and the chiefs among the people substituted their own laws for those given by Moses;
the temple of God and the observances of their ancient faith were neglected;
[and] the people addicted themselves to sensual gratifications
and lost their original purity.

31.

Many centuries had elapsed since their exodus from Egypt,
when God bethought himself of again inflicting chastisement upon them.

Strangers invaded Israel, devastated the land, destroyed the villages,
and carried their inhabitants away into captivity.

32.

At last, the Pagans came from over the sea, from the land of Rome,

and these made themselves masters of the Hebrews,
and placed over them their army chiefs, who governed in the name of the emperor Caesar.

33.

They defiled the temples,
forced the inhabitants to cease the worship of the indivisible God,
and compelled them to sacrifice to the heathen gods.

34.

They made common soldiers of those who had been men of rank;
the women became their prey, and reduced to slavery,
the common people were carried away by thousands over the sea.

35.

The children were slain, and soon, in the whole land,
there was naught heard but weeping and lamentation.

36.

In this extreme distress,
the Israelites once more remembered their great God,
implored his mercy and prayed for his forgiveness.

37.

Our Father, in his inexhaustible clemency,
heard their prayer.

38.

At that time,
the moment had come for the compassionate Judge to re-incarnate in a human form;

39.

And the eternal Spirit, resting in a state of complete inaction and supreme bliss,
awakened and separated from the eternal Being, for an undetermined period,

40.

So that, in human form,
He might teach man to identify himself with the Divinity
and attain to eternal felicity;

41.

And to show, by His example,

how man can attain moral purity
and free his soul from the domination of the physical senses,

42.

so that it may achieve the perfection necessary for it to enter the Kingdom of Heaven,
which is immutable and where bliss eternal reigns.

43.

Soon after, a marvellous child was born in the land of Israel.

God himself spoke, through the mouth of this child,
of the miseries of the body and the grandeur of the soul.

44.

The parents of the infant were poor people,
who belonged to a family noted for great piety;

who forgot the greatness of their ancestors in celebrating the name of the Creator
and giving thanks to Him for the trials which He had sent upon them.

45.

To reward them for adhering to the path of truth,
God blessed the first-born of this family; chose him for His elect,
and sent him to sustain the fallen and comfort the afflicted.

46.

The divine child, to whom the name Issa was given,
began in his tender years to talk of the only and indivisible God,

exhorting the strayed souls to repent
and purify themselves from the sins of which they had become guilty.

47.

People came from all parts to hear him,
and marvelled at the discourses which came from his infantile mouth;

and all Israel agreed that the Spirit of the Eternal dwelt in this child.

48.

When Issa was thirteen years old,
the age at which an Israelite is expected to marry,

the modest house of his industrious parents
became a meeting-place of the rich and illustrious,

49.

who were anxious to have as a son-in-law the young Issa,
who was already celebrated
for the edifying discourses he made in the name of the All-Powerful.

50.

Then Issa secretly absented himself from his father's house;
left Jerusalem,

and, in a train of merchants,
journeyed toward the Sindh,

with the object of perfecting himself in the knowledge of the word of God
and the study of the laws of the great Buddhas.

HIMALAYANS 5

51.

In his fourteenth year, young Issa, the Blessed One,
came this side of the Sindh and settled among the Aryas,
in the country beloved by God.

52.

Fame spread the name of the marvellous youth along the northern Sindh,
and when he came through the country of the five streams and Radjipoutan,
the devotees of the god Djaine asked him to stay among them.

53.

Yet he left the deluded worshippers of Djaine
and went to Djagguernat, in the country of Orsis,
where repose the mortal remains of Vyassa-Krishna,

and where the white priests of Brahma welcomed him joyfully.

54.

They taught him to read and to understand the Vedas,

to cure physical ills by means of prayers,

to teach and to expound the sacred Scriptures,
to drive out evil desires from man and make him again in the likeness of God.

55.

He spent six years in Djagguernat, in Radjagriha, in Benares,
and in other holy cities.

The common people loved Issa,
for he lived in peace with [*the two lower castes,*] the Vaisyas and the Sudras,
to whom he taught the Holy Scriptures.

56.

But [*the two upper castes,*] the Brahmins and the Kshatriyas told him
that they were forbidden by the great Para-Brahma
to come near to those who were created from his belly and his feet;

[*and*] that the Vaisyas might only hear the recital of the Vedas,
and this only on the festal days,

57.

and that the Sudras were not only forbidden to attend the reading of the Vedas,
but even to look on them;

for they were condemned to perpetual servitude,
as slaves of the Brahmins, the Kshatriyas and even the Vaisyas.

58.

"Death alone can enfranchise [*free*] them from their servitude,"
has said Para-Brahma.

"Leave them, therefore, and come to adore with us the gods,
whom you will make angry if you disobey them."

59.

But Issa, disregarding their words, remained with the Sudras,
preaching against the *[elitism of the]* Brahmins and the Kshatriyas.

60.

He declaimed strongly against man's arrogating to himself the authority
to deprive his fellow-beings of their human and spiritual rights.

"Verily," he said, "God has made no difference between his children,
who are all alike dear to Him."

61.

Issa denied the divine inspiration of the Vedas and the Puranas,
for, as he taught his followers,

"One law has been given to man to guide him in his actions:

62.

"Fear the Lord, thy God;

bend thy knees only before Him
and bring to Him only the offerings which come from thy earnings."

63.

Issa denied the Trimurti and the incarnation of Para-Brahma
in Vishnu, Siva, and other gods;

"For," said he:

"The eternal Judge, the eternal Spirit,
constitutes the only and indivisible soul of the universe,
and it is this soul alone which creates, contains and vivifies all.

64.

"He alone has willed and created.

He alone has existed from eternity,
and His existence will be without end;

there is no one like unto Him either in the heavens or on the earth.

65.

"The great Creator has divided His power with no other being;

far less with inanimate objects,
as you have been taught to believe,

for He alone is omnipotent and all-sufficient.

66.

He willed, and the world was, by one divine thought.
He reunited the waters and separated them from the dry land of the globe.

He is the cause of the mysterious life of man,
into whom He has breathed part of His divine Being."

67.

"And He has put under subjection to man,
the lands, the waters, the beasts and everything which He created,

and which He himself preserves in immutable order,
allotting to each its proper duration.

68.

"The anger of God will soon break forth upon man;
for he has forgotten his Creator;

he has filled His temples with abominations;
and he adores a multitude of creatures which God has subordinated to him;

69.

"And to gain favor with images of stone and metal,
he sacrifices human beings in whom dwells part of the Spirit of the Most High;

"And he humiliates those who work in the sweat of their brows,
to gain favor in the eyes of the idler who sitteth at a sumptuous table.

70.

"Those who deprive their brothers of divine happiness will themselves be deprived of it;
and the Brahmins and the Kshatriyas shall become the Sudras of the Sudras,
with whom the Eternal will stay forever.

71.

"In the day of judgment the Sudras and the Vaisyas will be forgiven
for that they knew not the light,
while God will let loose his wrath upon those who arrogated his authority."

72.

The Vaisyas and the Sudras were filled with great admiration,
and asked Issa how they should pray,
in order not to lose their hold upon eternal life.

73.

He answered them,
"Pray not to idols, for they cannot hear you;

Hearken not to *[the law books of]* the Vedas where the truth is altered;

74.

Be humble,
and humiliate not your fellow-man.

Help the poor,
support the weak,

75.

Do evil to no *[person or creature]*;

Covet not that which ye have not, and which belongs to others."

HIMALAYANS 6 - 7.1

76.

The white priests and the warriors,
who had learned of Issa's discourse to the Sudras,

resolved upon his death,
and sent their servants to find the young teacher and slay him.

77.

But Issa, warned by the Sudras of his danger,
left by night Djagguernat, gained the mountain,
and settled in the country of the Gautamides,

where the great Buddha Sakya-Muni came to the world,
among a people who worshipped the only and sublime Brahma.

78.

When the just Issa had acquired the Pali language,
he applied himself to the study of the sacred scrolls of the Sutras.

79.

After six years of study, Issa, whom the Buddha had elected to spread his holy word,
could perfectly expound the sacred scrolls.

80.

He then left Nepal and the Himalaya mountains,
descended into the valley of Radjipoutan and directed his steps toward the West,
everywhere preaching to the people the supreme perfection attainable by man;

And the good he must do to his fellowmen,
which is the sure means of speedy union with the eternal Spirit.

81.

Said Issa,
"He who has recovered his primitive purity,
shall die with his transgressions forgiven
and have the right to contemplate the majesty of God."

82.

When the divine Issa traversed the territories of the Pagans,
he taught that the adoration of visible gods was contrary to natural law.

Said he,
"For it has not been given to man to see the image of God,
and it behooves him not to make for himself
a multitude of divinities in the imagined likeness of the Eternal.

83.

"Moreover, it is against human conscience to have less regard for the greatness of divine purity,
than for animals or works of stone or metal made by the hands of man.

84.

"The eternal Lawgiver is One;
there are no other Gods than He;

He has parted the world with none, nor had He any counsellor.

85.

"Even as a father shows kindness toward his children,
so will God judge men after death, in conformity with His merciful laws.

He will never humiliate his child by casting his soul for chastisement into the body of a beast.

86.

"The heavenly laws,"
said the Creator, through the mouth of Issa,
"are opposed to the immolation of human sacrifices to a statue or an animal;

for I, the God, have sacrificed to man all the animals and all that the world contains.

87.

"Everything has been sacrificed [*given*] to man,
who is directly and intimately united to me, his Father;

Therefore, shall the man be severely judged and punished, by my law,
who causes the sacrifice of my children.

88.

"Man is [*not much*] before the eternal Judge;
as the animal is before man.

89.

"Therefore, I say unto you, leave your idols
and perform not ceremonies which separate you from your Father and bind you to the priests,
from whom heaven has turned away.

90.

"For it is they who have led you away from the true God,
and by superstitions and cruelty perverted the spirit
and made you blind to the knowledge of the truth."

HIMALAYANS 7

91.

The words of Issa spread among the Pagans, through whose country he passed,
and the inhabitants abandoned their idols.

Seeing which, the priests demanded of him who thus glorified the name of the true God,
that he should, in the presence of the people, prove the charges he made against them,
and demonstrate the vanity of their idols.

92.

And Issa answered them:
"If your idols, or the animals you worship,
really possess the supernatural powers you claim,
let them strike me with a thunder-bolt before you!"

93.

"Why dost not thou perform a miracle," replied the priests,
"and let thy God confound ours,
if He is greater than they?"

94.

But Issa said:

"The miracles of our God have been wrought from the first day when the universe was created;
and are performed every day and every moment;

Whoso sees them not is deprived of one of the most beautiful gifts of life.

95.

"And it is not on inanimate objects of stone, metal or wood that He will let His anger fall,
but on the men who worship them, and who, therefore, for their salvation,
must destroy the idols they have made.

96.

"Even as a stone and a grain of sand, which are naught before man,
await patiently their use by Him,

"In like manner, man, who is [*not much*] before God,
must await in resignation His pleasure for a manifestation of His favor.

97.

"But woe to you! ye adversaries of men,
if it is not the favor you await,
but rather the wrath of the Most High;

woe to you, if you demand that He attest His power by a miracle!

98.

"For it is not the idols which He will destroy in His wrath,
but those by whom they were created;

their hearts will be the prey of an eternal fire
and their flesh shall be given to the beasts of prey.

99.

"God will drive away the contaminated animals from His flocks;

but will take to Himself those who strayed
because they knew not the heavenly part within them."

100.

When the Pagans saw that the power of their priests was naught,
they put faith in the words of Issa.

Fearing the anger of the true God,
they broke their idols to pieces and caused their priests to flee from among them.

HIMLAYANS 7.2 - 8

101.

Issa furthermore taught the Pagans that they should not endeavor to see the eternal Spirit with their eyes;

but to perceive Him with their hearts,
and make themselves worthy of His favors by the purity of their souls.

102.

"Not only," he said to them,
"must ye refrain from offering human sacrifices,

but ye may not lay on the altar any creature to which life has been given,
for all things created are for man.

103.

"Withhold not from your neighbor his just due,
for this would be like stealing from him what he had earned in the sweat of his brow.

104.

"Deceive none, that ye may not yourselves be deceived;

seek to justify yourselves before the last judgment,
for then it will be too late.

105.

"Be not given to debauchery,
for it is a violation of the law of God.

"That you may attain to supreme bliss ye must not only purify yourselves,
yet must also guide others into the path that will enable them to regain their primitive innocence."

HIMALAYANS 8

106.

The countries round about were filled with the renown of Issa's preachings,

and when he came unto Persia,
the priests grew afraid, and forbade the people hearing him;

107.

Nevertheless, the villages received him with joy,
and the people hearkened intently to his words,

which, being seen by the priests,
caused them to order that he should be arrested and brought before their High Priest,
who asked him:

108.

"Of what new God dost thou speak?

Knowest thou not, unfortunate man that thou art,

that Saint Zoroaster is the only Just One,
to whom alone was vouchsafed the honor of receiving revelations from the Most High;

109.

"By whose command the angels compiled His Word in laws
for the governance of His people,
which were given to Zoroaster in Paradise?

"Who, then, art thou, who darest utter blasphemies against our God
and sow doubt in the hearts of believers?"

110.

And Issa said to them:

"I preach no new God,
but our celestial Father,

who has existed before the beginning
and will exist until after the end.

111.

"Of Him I have spoken to the people,

who, even as innocent children,
are incapable of comprehending God by their own intelligence,
or fathoming the sublimity of the divine Spirit;

112.

"But, as the new-born child in the night recognizes the mother's breast,

so your people,
held in the darkness of error by your pernicious doctrines and religious ceremonies,
have recognized instinctively their Father,
in the Father whose prophet I am.

113.

"The eternal Being says to your people, by my mouth,

'Ye shall not adore the sun,
for it is but a part of the universe which I have created for man;

114.

"It rises to warm you during your work;
it sets to accord to you the rest that I have ordained.

"To me only ye owe all that ye possess,
all that surrounds you,
and that is above and below you."

115.

"But," said the priests,
"how could the people live according to your rules, if they had no teachers?"

Whereupon Issa answered:

"So long as they had no priests,

they were governed by the natural law
and conserved the simplicity of their souls;

116.

"Their souls were in God,
and to commune with the Father
they had not to have recourse to the intermediation of idols, or animals, or fire,
as taught by you.

117.

"Ye pretend that man must adore the sun,
and the Genii of Good and Evil.

But I say unto you that your doctrine is pernicious.

118.

The sun does not act spontaneously,
but by the will of the invisible Creator, who has given to it being."

"Who, then, has caused that this star lights the day,
warms man at his work and vivifies the seeds sown in the ground?"

119.

"The eternal Spirit is the soul of everything animate,
and you commit a great sin in dividing Him
into the Spirit of Evil and the Spirit of Good,

for there is no God other than the God of Good.

120.

"And He, like to the father of a family,
does only good to His children,
to whom He forgives their transgressions if they repent of them.

"And the Spirit of Evil dwells upon earth,
in the hearts of those who turn the children of God away from the right path.

121.

"Therefore, I say unto you;
Fear the day of judgment,

for God will inflict a terrible chastisement upon all those who have led His children astray
and beguiled them with superstitions and errors;

122.

"Upon those who have blinded them who saw;
who have brought contagion to the well;

who have taught the worship of those things which God made to be subject to man,
or to aid him in his works.

123.

"Your doctrine is the fruit of your error
in seeking to bring near to you the God of Truth,
by creating for yourselves false gods."

124.

When the Magi heard these words,
they feared to themselves do him harm,

but at night, when the whole city slept,
they brought him outside the walls and left him on the highway,
in the hope that he would not fail to become the prey of wild beasts.

125.

But, protected by the Lord our God,
Saint Issa continued on his way, without accident.

HIMALAYANS 9 - 10.1

126.

Jesus, whom God had selected
to recall to the worship of the true God *[all]* men sunk in sin,
was twenty-nine years old when he arrived in the land of Israel.

127.

Since the departure therefrom of Issa,
the Pagans had caused the Israelites to endure more atrocious sufferings than before,
and they were filled with despair.

Many among them had begun to neglect the laws of their God and those of Moses,
in the hope of winning the favor of their brutal conquerors.

128.

Yet Issa, notwithstanding their unhappy condition,
exhorted his countrymen not to despair,
because the day of their redemption from the yoke of sin was near,
and he himself, by his example,
confirmed their faith in the God of their fathers.

129.

"Children, yield not yourselves to despair,"
said the celestial Father to them, through the mouth of Issa,
"for I have heard your lamentations, and your cries have reached my cars.

130.

"Weep not, oh, my beloved sons!
for your griefs have touched the heart of your Father and He has forgiven you,
as He forgave your ancestors.

131.

"Forsake not your families to plunge into debauchery;
stain not the nobility of your souls;
adore not idols which cannot but remain deaf to your supplications.

132.

"Fill my temple with your hope and your patience,
and do not *[forsake]* the religion of your forefathers,
for I have guided them and bestowed upon them of my beneficence.

133.

"Lift up those who are fallen;
feed the hungry and help the sick,
that ye may be altogether pure and just
in the day of the last judgment which I prepare for you."

134.

The Israelites came in multitudes to listen to Issa's words;
and they asked him where they should thank their Heavenly Father,
since their enemies had demolished their temples and robbed them of their sacred vessels.

135.

Issa told them that God cared not for temples erected by human hands,
but that human hearts were the true temples of God.

"Enter into your temple, into your heart;

illuminate it with good thoughts,
with patience and the unshakeable faith which you owe to your Father.

136.

"And your sacred vessels!
they are your hands and your eyes.

Look to do that which is agreeable to God,

for in doing good to your fellow-men,
you perform a ceremony that embellishes the temple
wherein abideth Him who has created you.

137.

"For God has created you in His own image, innocent,
with pure souls, and hearts' filled with kindness and not made for the planning of evil,
but to be the sanctuaries of love and justice.

138.

"Therefore, I say unto you,
soil not your hearts with evil,
for in them the Eternal Being abides.

139.

"When ye do works of devotion and love,
let them be with full hearts,

and see that the motives of your actions
be not hopes of gain or self-interest;

140.

For actions, so impelled,
will not bring you nearer to salvation,

but lead to a state of moral degradation
wherein theft, lying, and murder pass for generous deeds."

141.

Issa went from one city to another,
strengthening by the word of God the courage of the Israelites,

who were bear to succumbing under their weight of woe,
and thousands of the people followed him to hear his teachings.

HIMALAYANS 10

142.

Yet the chiefs of the cities were afraid of him and they informed the principal governor,
residing in Jerusalem,

that a man called Issa had arrived in the country,
who by his sermons had arrayed the people against the authorities,

143.

and that multitudes, listening assiduously to him, neglected their labor;

and, they added,
he said that in a short time they would be free of their invader rulers.

144.

Then Pilate, the Governor of Jerusalem,
gave orders that they should lay hold of the preacher Issa and bring him before the judges.

In order, however, not to excite the anger of the populace,
Pilate directed that he should be judged by the priests and scribes,
the Hebrew elders, in their temple.

145.

Meanwhile, Issa, continuing his preachings, arrived at Jerusalem,

and the people, who already knew his fame,
having learned of his coming, went out to meet him.

They greeted him respectfully and opened to him the doors of their temple,
to hear from his mouth what he had said in other cities of Israel.

146.

And Issa said to them: "The human race perishes, because of the lack of faith;
for the darkness and the tempest have caused the flock to go astray
and they have lost their shepherds.

147.

"But the tempests do not rage forever
and the darkness will not hide the light eternally;

soon the sky will become serene,
the celestial light will again overspread the earth,
and the strayed flock will re-unite around their shepherd.

148.

"Wander not in the darkness, seeking the way,
lest ye fall into the ditch;

but gather together,
sustain one another,

put your faith in your God
and wait for the first glimmer of light to re-appear.

149.

"He who sustains his neighbor,
sustains himself;

and he who protects his family,
protects all his people and his country.

150.

"For, be assured that the day is near when you will be delivered from the darkness;
you will be re-united into one family

and your enemy will tremble with fear,
he who is ignorant of the favor of the great God."

The Himalayan Gospel

CHAPTER SEVEN
Divisions 151-175

HIMALAYANS 10.2 - 11.1

151.

The priests and the elders who heard him,
[and] filled with admiration for his language,

asked him if it was true
that he had sought to raise the people against the authorities of the country,
as had been reported to the governor Pilate.

152.

Answered Issa,
"Can one raise [the people] against [lost] men,
to whom darkness has hidden their road and their door?"

153.

"I have but forewarned the unhappy,
as I do here in this temple,

that they should no longer advance on the dark road,
for an abyss opens before their feet.

154.

"The power of this earth is not of long duration
and is subject to numberless changes.

155.

It would be of no avail for a man to rise in revolution against it,
for one phase of it always succeeds another,

and it is thus that it will go on until the [end] of human life.

156.

"Yet do you not see,
that the powerful and the rich,

they sow among the children of Israel
a spirit of rebellion against the eternal power of Heaven?"

157.

Then the elders asked him:
"Who art thou, and from what country hast thou come to us?"

We have not formerly heard thee spoken of and do not even know thy name!"

158.

"I am an Israelite," answered Issa;
"and on the day of my birth have seen the walls of Jerusalem,
and have heard the sobs of my brothers reduced to slavery,
and the lamentations of my sisters carried away by the Pagans;

159.

"And my soul was afflicted
when I saw that my brethren had forgotten the true God.

160.

"When [*I was*] a child,
I left my father's house to go and settle among other people.

161.

Yet, having heard it said
that my brethren suffered even greater miseries now,

I have come back to the land of my fathers,
to recall my brethren to the faith of their ancestors,

which teaches us patience upon earth
in order to attain the perfect and supreme bliss above."

162.

Then the wise old men put to him again this question:

"We are told that thou disownest the laws of Moses,
and that thou teachest the people to forsake the temple of God?"

163.

Whereupon Issa said:

"One does not demolish that which has been given by our Heavenly Father,
and which has been destroyed by sinners.

164.

I have but enjoined the people to purify the heart of all stains,
for it is the veritable temple of God.

"As regards the laws of Moses,
I have endeavored to re-establish them in the hearts of men;

165.

and I say unto you that ye ignore their true meaning,
for it is not vengeance but pardon which they teach.

Their sense has been perverted."

166.

When the priests and the elders heard Issa,
they decided among themselves not to give judgment against him,
for Issa had done no harm to any person.

167.

Presenting themselves before Pilate,
he who was made governor of Jerusalem
by the Caesar-king of the country of Rome,

they spake to the Roman governor thus:

168.

"We have seen the man
whom thou chargest with inciting our people to revolt;

169.

we have heard his discourses
and know that he is our countryman;

170.

"Yet the chiefs of the cities have made to you false reports,

171.

for he is a just man,
who teaches the people the word of God.

172.

After interrogating him, we have allowed him to go in peace."

173.

The governor thereupon became very angry,
and sent his disguised spies to keep watch upon Issa
and report to the authorities the least word he addressed to the people.

174.

In the meantime, the holy Issa continued to visit the neighboring cities
and preach the true way of the Lord,
enjoining the Hebrews patience and promising them speedy deliverance.

175.

And all the time great numbers of the people followed him wherever he went,
and many did not leave him at all,
yet attached themselves to him and served him.

HIMALAYANS 11.2 - 12.1

176.

And Issa said:

"Put not your faith in miracles performed by the hands of men,

for He who rules nature is alone capable of doing supernatural things,
while man is impotent to arrest the wrath of the winds or cause the rain to fall.

177.

"One miracle, however,

is within the power of man to accomplish.

178.

It is, when his heart is filled with sincere faith,
he resolves to root out from his mind all evil promptings and desires,

and when, in order to attain this end,
he ceases to walk the path of iniquity.

179.

"All the things done without God are only gross errors,
illusions and seductions,

serving only to show how much the heart of the doer is full of presumption,
falsehood and impurity.

180.

"Put not your faith in oracles.

[for] God alone knows the future.

He who has recourse to the diviners *[of the future]*
soils the temple of his heart
and shows his lack of faith in his Creator.

181.

"Belief in the diviners and their miracles
destroys the innate simplicity of man and his childlike purity.

An infernal power takes hold of him who so errs,
and *[compels]* him to commit various sins and give himself to the worship of idols.

182.

"Yet, the Lord our God, to whom none can be equalled,
is one omnipotent, omniscient and omnipresent;

He alone possesses all wisdom and all light.

183.

"To Him ye must address yourselves,
to be comforted in your afflictions,
aided in your works, *[and]* healed in your sickness,

and whoso asks of Him, shall not ask in vain.

184.

"The secrets of nature are in the hands of God,
for the whole world, before it was made manifest,
existed in the bosom of the divine thought,
and has become material and visible by the will of the Most High.

185.

"When ye pray to him, become again like little children,
for ye know neither the past, nor the present, nor the future,
and God is the Lord of Time."

HIMALAYANS 12

186.

"Just man," said to him the disguised spies of the Governor of Jerusalem,
"tell us if we must continue to do the will of Caesar,
or expect our near deliverance?"

187.

And Issa, who recognized the questioners as the apostate spies sent to follow him,
replied to them:

"I have not told you that you would be delivered from Caesar;
it is the soul sunk in error which will gain its deliverance.

188.

"There cannot be a family without a head,
and there cannot be order in a people without a Caesar,
whom ye should implicitly obey,
as he will be held to answer for his acts before the Supreme Tribunal."

189.

"Does Caesar possess a divine right?"
the spies asked him again;
"and is he the best of mortals?"

190.

"There is no one 'the Best' among human beings;
but there are many bad, who,
even as the sick need physicians,
require the care of those chosen for that mission,

191.

in which must be used the means given by the sacred law of our Heavenly Father;
"Mercy and justice are the high prerogatives of Caesar,
and his name will be illustrious if he exercises them.

192.

"But he who acts otherwise,
who transcends the limits of power he has over those under his rule,
and even goes so far as to put their lives in danger,
offends the great Judge
and derogates from his own dignity in the eyes of men."

193.

Upon this, an old woman who had approached the group,
to better hear Issa,

was pushed aside by one of the disguised men,
who placed himself before her.

194.

Then said Issa:

"It is not good for a son to push away his mother,
that he may occupy the place which belongs to her.

Whoso doth not respect his mother.
the most sacred being after his God,
is unworthy of the name of son.

195.

"Hearken to what I say to you:

Respect woman;
for in her we see the mother of the universe,
and all the truth of divine creation is to come through her.

196.

"She is the fount of everything good and beautiful,
as she is also the germ of life and death.

197.

Upon her man depends in all his existence,
for she is his moral and natural support in his labors.

198.

"In pain and suffering she brings you forth;
in the sweat of her brow she watches over your growth,
and until her death you cause her greatest anxieties.

199.

Bless her and adore her,
for she is your only friend and support on earth.

"Respect her;
[and] defend her.

200.

In so doing you will gain for yourself her love;

you will find favor before God,
and for her sake many sins will be remitted to you.

HIMALAYANS 12.2 - 13.1

201.

"Love your wives and respect them,
for they will be the mothers of to-morrow,
and later the grandmothers of a whole nation.

202.

"Be submissive to the wife;
her love ennoble man, softens his hardened heart,
tames the wild beast in him and changes it to a lamb.

203.

"Wife and mother are the priceless treasures which God has given to you.

They are the most beautiful ornaments of the universe,
and from them will be born all who will inhabit the world.

204.

"Even as the Lord of Hosts separated the light from the darkness,
and the dry land from the waters,
so does woman possess the divine gift
of calling forth out of man's evil nature all the good that is in him.

205.

"Therefore I say unto you,
after God, to woman must belong your best thoughts,
for she is the divine temple where you will most easily obtain perfect happiness.

206.

"Draw from this temple your moral force.
For it is there where you will forget your sorrows and your failures,
and recover the love necessary to aid your fellow-men.

207.

"Suffer her not to be humiliated,
for by humiliating her you humiliate yourselves,
and lose the sentiment of love,
without which nothing can exist here on earth.

208.

"Protect your wife, that she may protect you,
you and all your household.

209.

All that you do for your mothers, your wives,
for a widow, or for any other woman in distress,
you will do for your God."

210.

Thus Saint Issa taught the people of Israel for three years,
in every city and every village, on the highways and in the fields,
and all he said came to pass.

211.

All this time the disguised spies of the Roman governor Pilate observed him closely,
yet heard nothing to sustain the accusations formerly made against Issa by the chiefs of the cities.

212.

Yet Saint Issa's growing popularity did not allow the Roman governor Pilate to rest.

He feared that Issa would be instrumental in bringing about a revolution
culminating in his elevation to the sovereignty,
and, therefore, ordered the spies to make charges against him.

213.

Then soldiers were sent to arrest him,
and they cast him into a subterranean dungeon,

where he was subjected to all kinds of tortures,
to compel him to accuse himself, so that he might be put to death.

214.

The Saint, thinking only of the perfect bliss of his brethren,
endured all those torments with resignation to the will of the Creator.

215.

The servants of Pilate continued to torture him,
and he was reduced to a state of extreme weakness;
yet God was with him and did not permit him to die at their hands.

216.

When the principal Hebrew priests and wise elders of Zion
learned of the sufferings which their Saint endured,

they went to Pilate, begging him to liberate Issa,
so that he might attend the great festival which was near at hand.

217.

Yet this the Roman governor refused.

Then they asked him that Issa should be brought before the elders' council,
so that he might be condemned, or acquitted, before the festival,
and to this Pilate agreed.

218.

On the following day the governor assembled the principal chiefs,
priests, elders and judges, for the purpose of judging Issa.

The Saint was brought from his prison.

They made him sit before the governor, between two robbers,
who were to be judged at the same time with Issa,
so as to show the people he was not the only one to be condemned.

219.

And Pilate, addressing himself to Issa, said,

"O Man!

Is it true that thou incite the people against the authorities,
with the purpose of thyself becoming King of Israel?"

220.

Issa replied,

"One does not become king by one's own purpose thereto.

221.

They have told you an untruth

when you were informed that I was inciting the people to revolution.

I have only preached of the King of Heaven,

and it was Him whom I told the people to worship.

222.

"For the sons of Israel have lost their original innocence
and unless they return to worship the true God
they will be sacrificed and their temple will fall in ruins.

"The worldly power upholds order in the land;

I told them not to forget this.

223.

I said to them,

'Live in conformity with your situation
and refrain from disturbing public order;'

224.

and, at the same time,

I exhorted them to remember that disorder reigned in their own hearts and spirits

"Therefore, the King of Heaven has punished them,

and has destroyed their nationality and taken from them their national kings"

225.

I also said to them,

"Yet, if you will be resigned to your fate,
as a reward the Kingdom of Heaven will be yours."

HIMALAYANS 13.2 - 14

226.

At this moment the witnesses were introduced;
one of whom deposed thus:

"Thou hast said to the people,
that the worldly authorities amounted to nothing, in comparison
with the power of the king who would soon liberate the Israelites from the yoke of the heathen."

227.

"Blessings upon thee!" said Issa.
"For thou hast spoken the truth!

The King of Heaven is greater and more powerful than the laws of man
and His kingdom surpasses the kingdoms of this earth.

228.

"And the time is not far off, when Israel,
obedient to the will of God, will throw off its yoke of sin;

229.

for it has been written
that a forerunner would appear to announce the deliverance of the people,
and that he would re-unite them in one family."

230.

Thereupon the governor said to the judges:
"Have you heard this?

The Israelite Issa acknowledges the crime of which he is accused.

231.

Judge him, then, according to your laws
and pass upon him condemnation to death."

232.

"We cannot condemn him," replied the priests and the ancients.

"As thou hast heard, he spoke of the King of Heaven,
and he has preached nothing which constitutes insubordination against the law."

233.

Thereupon the governor called a witness who had been bribed by his master, Pilate,
to betray Issa, and this man said to Issa:

234.

"Is it not true that thou hast represented thyself as a King of Israel,
when thou didst say that He who reigns in Heaven sent thee to prepare His people?"

235.

Yet Issa blessed the man and answered:

"Thou wilt find mercy,
for what thou hast said did not come out from thine own heart."

236.

Then, turning to the governor he said:

"Why dost thou lower thy dignity and teach thy inferiors to tell falsehood,
when, without doing so,
it is in thy power to condemn an innocent man?"

237.

When Pilate heard his words,
he became greatly enraged and ordered that Issa be condemned to death,
and that the two robbers should be declared guiltless.

238.

The Hebrew judges, after consulting among themselves, said to Pilate:

"We cannot consent to take this great sin upon us,
to condemn an innocent man and liberate malefactors.

239.

It would be against our laws.

Act thyself, then, as thou seest fit."

240.

Thereupon the priests and elders walked out,
and washed their hands in a sacred vessel, and said:

"We are innocent of the blood of this righteous man."

HIMALAYANS 14

241.

By order of the governor, the soldiers seized Issa and the two robbers,
and led them to the place of execution,
where they were nailed upon the crosses erected for them.

All day long the bodies of Issa and the two robbers hung upon the crosses,
bleeding, guarded by the soldiers.

242.

The people stood all around and the relatives of the executed prayed and wept.

When the sun went down, Issa's tortures ended.
He lost consciousness and his soul disengaged itself from the body,
to reunite with God.

243.

Thus ended the terrestrial existence of the reflection of the eternal Spirit
under the form of a man who had saved hardened sinners
and comforted the afflicted.

244.

Meanwhile, Pilate was afraid for what he had done,
and ordered the body of the Saint to be given to his relatives,
who put it in a tomb near to the place of execution.

245.

Great numbers of persons came to visit the tomb,
and the air was filled with their wailings and lamentations.

Three days later, the Roman governor Pilate sent his soldiers to remove Issa's body
and bury it in some other place,
for he feared a rebellion among the people.

246.

The next day, when the people came to the tomb,
they found it open and empty, the body of Issa being gone.

Thereupon, the rumor spread that the Supreme Judge had sent His angels from Heaven,
to remove the mortal remains of the saint
in whom part of the divine Spirit had lived on earth.

247.

When the Roman governor Pilate learned of this rumor,

he grew angry, and he prohibited the naming of Issa
or praying for him to the Lord,
under the penalty of death,

248.

Yet the people, nevertheless,
continued to weep over Issa's death and to glorify their master;

wherefore, many were carried into captivity,
subjected to torture and put to death.

And the disciples of Saint Issa departed from the land of Israel
and went in all directions, to the heathen,

249.

preaching that they should abandon their gross errors,
think of the salvation of their souls,

and earn the perfect bliss which awaits human beings in the immaterial world,

full of glory,
where the great Creator abides in all his immaculate and perfect majesty.

250.

The heathen, their kings, and their warriors,
listened to the preachers,

abandoned their erroneous beliefs
and forsook their priests and their idols,

to celebrate the praises of the most wise Creator of the Universe,
the King of Kings, whose heart is filled with infinite mercy.

The Gospel of Peace is the Essene priesthood's view of the teachings of Jesus. Some stories are not found in other gospels, and some are fairly eccentric teachings of questionable origins. With a mystic Vegan approach, the Essenes considered their orthodox priesthood to be the legitimate rule of the temple at Jerusalem, opposed to the Hasmonean priesthood that condoned the ritual animal sacrifices so famously chastized by Jesus.

The Teaching to the Beggars is a sweet story that covers some unusual doctrines probably exaggerated by infidels. The Teaching of the Sevenfold Peace is a rendition of the Sermon on the Mount, that elaborates on the Beatitudes from the Essene orthodoxy point of view. Some questionable tracts have been excluded. The Gospel of Peace is followed by a few books of Essene doctrine.

It must be understood that Jesus was probably quoted by Essene priests at a later time, since he is not recorded elsewhere to have espoused Vegan or other mystic doctrines. He seems to wish to appeal to the people with a simple message, not the complex doctrine used at the Essene monastery at Qumran.

The teacher's affiliation with the Essene academy at Qumran (which had some issues with corruption) appears to have been balanced by the diversity of his education with the Coptic monks of Egypt when he was young, and presumably the Buddhist monks of the Himalayas when he was in his 20s.

In theory, Jesus attended the Essene academy at Qumran for a time, after he reached the age of maturity at about nineteen years. Possibly dissatisfied with the bizarre curriculum of the Qumran school sometimes associated with the Earth's moon, Jesus apparently traveled to India and the Himalayas with the apostle Thomas to study Jainism, Brahminism, and Buddhism. All three ancient faiths revolve around the same principles of renunciation and purification that Jesus taught to the people of Judea, his disciples, and the Apostles. (Jesus also appears to have studied the Zoroastrian faith of the Persian prophet Zarathustra, who taught a few generations after David's generation.)

Paul would later re-invent the wheel, and insist that all people that do not renounce the world are sinful heathens condemned to Hell, and must believe in the Gospel of the Resurrection in order to be saved from damnation. Jesus, however, appears to have taken a more practical view of renunciation as the great call for lost people of the world, people whom the teacher regarded to be sickened by their adherence to unhealthy, unspiritual, and unlawful practices of indulgent immorality, which exceeded the universal limits designated by other teachers of the Law.

Indeed, Jesus was attempting to reform religion in the kingdom of Judea into a more sensible form of mellow faith and practical works in the renouncing of the corrupt worldly practices common in the ancient near East. The Nazorean themes of Jesus obviously followed the ancient traditions of the Nazirite vows, which were the same vows of renunciation that Brahmins and Buddhist monks vowed in the East. The 'Nazirite' vow to be 'set apart' from the people for a time, correlates with the doctrine of Baptism, in that the person seeking purification must 'goes under the water' for a time. Many religious hermits (sometimes called Anchorites) lived in the wilderness, not unlike John the Baptizer.

Jesus apparently preached the Eastern doctrines of renunciation to the more corrupt elements of society, specifically to the people drawn to or born into the criminal element of gangs that prevailed in the ancient and modern world dominated by the Roman mob and anti-religious sects.

Jesus openly called the most corrupt people in society to repent of criminal activity, to renounce their property gained illicitly, and to enter a religious community of one form or another to completely resolve their social problems. (Starting with a time of retreat and solitude to clear their mind.) That particular message appears to be at the core of the Gospel ministry of Jesus the Christ, the anointed Messianic teacher of Israel.

about the Kingdom of Our Mother on Earth

Translated by the grand E. B. Szekely (pronounced Say-Kay) from the once secret archives of the Vatican, and also in old Slavonic in the Royal Library of the Hapsburgs (now the property of the Austrian government).

An introduction appears to be missing. The setting is evidently right after the Sermon on the Mount, near the beginning of the preaching of the Good News.

Some of the teachings are from the Essene doctrine that was withheld from the four gospels of the canon. The call is apparent for the crooked to either follow or join a religious order, in order to fully restore their estate in the Kingdom of Heaven.

ESSENE GOSPEL OF PEACE, BOOK 1

1.

And then many sick and lame men came to Jesus, begging of Him,

"If you know all things, tell us,

Why do we suffer with these grievous plagues?

2.

Why are we not whole like other men?"

"Master, heal us, that we too may be made strong,
and no longer abide in our misery."

3.

"We [have heard] that you have it in your power to heal all manner of disease.
Free us from Satan and from all his great afflictions."

"Master, have compassion on us."

4.

And Jesus answered -

"Happy are you that you hunger for the truth,
for I will satisfy you with the bread of wisdom.

5.

Happy are you, that you knock,
for I will open to you the door of life.

6.

Happy are you, that you would cast off the power of Satan,
For I will lead you into the kingdom of Our Mother's angels,
where the power of Satan cannot enter."

7.

And the beggars asked Him in amazement:

"Who is our Mother and her angels?
And where is her kingdom?"

8.

“Our Mother’ is the Earthly Mother,
and her angels are her servants and creatures.

Her kingdom, called 'Mother Earth',
is a spiritual kingdom situated here below on Earth

9.

Her angels are the creatures of the town wherein she dwells.

They are her servants and her creatures,
and they are her children,
even as babes within her womb.

10.

The kingdom of Our Earthly Mother is of the day,
and of the bright light of daytime,

Of the blue sky and the warm air,
and of the blooming flowers of the day.

11.

Our Mother's kingdom is of the bright morning sun,
and the early activity of the day,

A kingdom of sleeping men and busy children
that leave to climb mountains,
to stand upon the heights of the Earth.

12.

Hers is a kingdom that feeds and nurtures the Father and his kingdom,
and has rule over the bodies *[of]* all living things.

Her kingdom is of the gardens or fields near her home,
and the streams that provide water for her kingdom.

13.

Her kingdom is a world of nurturing,
and of mercy and compassion,
yet also a kingdom governed over by her rules and domestic laws.

14.

For Our Mothers Earthly Kingdom is a place
where the lawless and rebellious spirits may not enter.

15.

“Your Mother is within you, and you are within in her .

She bore you *[in the womb, and]* she gives you life.

16.

It was who gave to you your body,
and to her shall you one day give it back again.

17.

Happy are you when you get to know her and her kingdom;
if you receive your Mother's angels,
and obey her laws and commands.”

18.

"I tell you truly, he who does these things
shall never see disease,
for the power of Our Mother is above all

19.

For the laws of Our Mothers kingdom
destroy Satan and his kingdom,
and has rule over your bodies and all living things.

20.

"For the Kingdom of Our Mother
is of the Spirit which dwells inside us,
the spirit born of the womb of our Mother,

Her [*spirit*] falls from the clouds;
leaps from the womb of the earth;

21.

It babbles in the brooks of the mountains;
flows in the wide rivers of the plains;
sleeps in the lakes;
rages mightily in tempestuous seas.

22.

"The air which we breathe is born of the breath of our Earthly Mother.

Her breath is azure [*blue*] in the heights of the heavens;

23.

[*It*] sighs in the tops of the mountains;
whispers the leaves of the forest;

billows over the cornfields;
slumbers in the deep valleys,
burns hot in the desert.

24.

The flesh of our bodies was born of Our Mother's Womb

"The tenderness of our flesh is the flesh of our Mother's ;

25.

Which is comparable to the fruit of the orchards,
whose flesh waxes yellow and red in the fruits of the trees,
[*and*] nurtures us the furrows of the fields,

26.

The hardness of our teeth and bone are from the milk of our Earthly Mother,
of the cows and she-goats
who are as giants who lie sleeping in the pastures on the hillsides,
or stand in the heavens on the tops of the mountains

27.

"Our innard parts are born of the innard parts of our Earthly Mother,
and are hid from our eyes, like the invisible [*minerals*] of the earth.

28.

"Both the light of our eyes, the hearing of our ears,
are born of the colors and the sounds of our Earthly Mother;
which *carry* us about, as the waves of the sea, a fish,
as the moving air, a bird.

29.

"I tell you in very truth,
Man is the son of the Earthly Mother,

30.

For from her did each Man receive his body,
even as the body of the newborn babe is born of the womb of the mother.

The Essene Gospel of Peace

CHAPTER TWO
Divisions 31-65

ESSENE GOSPEL OF PEACE 1

31.

I tell you truly, you are one with the Earthly Mother,
she is in you, and you are in her.

Of her were you born, and in her you live,
and to her shall you return again.

32.

Therefore, keep her laws,
for none can live long, nor be happy,

Except he who honors his Earthly Mother,
and obeys her laws and does her commands.

33.

For your breath is her breath;
your body is her body;

your eyes and your ears are her eyes and her ears.

34.

"I tell you truly, should you fail to keep even one of all these laws,
should you harm even one of all your body's members,

you shall be utterly lost in your grievous sickness,
and there shall be weeping and gnashing of teeth.

35.

I tell you, unless you follow the laws of your Mother,
you can in no wise escape death.

36.

And he who clings to the laws of his Mother,
to him shall his Mother cling also.

She shall heal his plagues,
and he shall not become sick.

37.

She gives him long life,
and protects him from afflictions,
from fire and water, and from the bite of venomous serpents.

38.

For your Mother bore you, keeps life within you.
She has given you her body, and she heals you.

39.

Happy is he who loves his Mother and lies quietly in her bosom,
for your Mother loves you even when you turn away from her,
and how much more shall she love you, if you turn to her again?

40.

I tell you truly,
very great is her love,

greater than the greatest of mountains,
[and] deeper than the deepest seas.

and those who love their Mother, she never deserts them.

41.

As the hen protects her chickens, and the lioness her cubs,
[and] the mother her newborn babe,

so does the Earthly Mother protect the son[s] of man[kind]
from all danger and from all evils.

42.

"For I tell you truly,
innumerable evils and dangers lie in wait for the sons of men.

Even the very devil Satan and his angels

43.

Beelzebub, the prince of all devils,
the source of every evil,
lies in wait in the body of all the sons of men.

44.

He is death, the lord of every plague,
and placing upon him a pleasing raiment,
he tempts and entices the Sons of Men.

45.

Riches does he promise,
and power, and splendid palaces,
and garments of gold and silver,
and a multitude of servants,

46.

All these he promises;

Renown and glory,
fornication and lustfulness,
gluttony and wine-bibbing,
riotous living, and slothfulness of idle days.

47.

And he entices each one by that which their heart is most inclined.

48.

And in the day that the sons of men have already become the slaves
of all these vanities and abominations,

then in payment thereof he snatches from the sons of men all those things
which the Earthly Mother gave them so abundantly.

49.

He takes from them their breath, their bodies,
their blood, their bone, their flesh, their bowels
their eyes and their ears.

50.

And the breath of Men becomes short and stifled,
full of pain and evil-smelling,
like the breath of unclean beasts.

51.

And his blood becomes thick and evil-smelling,
like the water of the swamps;

it clots and blackens, like the night of death.

52.

And his bone becomes hard and knotted;

it melts away within and breaks asunder,
as a stone falling down upon a rock.

53.

And his flesh waxes fat and watery;
it rots and putrefies, with scabs and boils that are an abomination.

54.

And his bowels become full with abominable filthiness,
with oozing streams of decay;
and multitudes of abominable worms have their habitation there.

55.

And his eyes grow dim, till dark night enshrouds them,
and his ears become stopped, like the silence of the grave.

56.

And last of all shall the erring of Men lose life.

For kept not the laws of his Mother, and added sin to sin.

57.

Therefore, are taken from him all the gifts of the Earthly Mother:
breath, blood, bone, flesh, bowels,
the eyes and the ears,

And after all else, Life,
with which the Earthly Mother crowned his body.

58.

"Yet if the erring son of Men be sorry for his sins and undo them,
and return again to his Earthly Mother;

59.

And if he obey his Earthly Mother's laws
and free himself from Satan's clutches, resisting his temptations,

60.

Then does the Earthly Mother receive again her erring Son with love
and sends him her angels that they may serve him.

61.

I tell you truly,
when the Son of Men resist the Satan that dwells in him,
and does not his will,

62.

in the same hour are found the Mother's angels there,
that they may serve him with all their power
and free utterly the Son of Man from the power of Satan.

63.

"For no man can serve two masters.

Either he serves Beelzebub and his devils
or else he serves our Earthly Mother and her angels.

he serves either death or he serves life.

64.

I tell you truly, happy are those that do the laws of life,
and wander not upon the paths of death.

For in them the forces of life wax strong,
and they escape the plagues of death."

65.

And all those round about him listened to his words with amazement,
for his word was with power,
and he taught quite otherwise than the priests and scribes.

And though the sun was now set, they departed not to their homes.

ESSENE GOSPEL OF PEACE I

66.

They sat round about Jesus and asked him:

"Master, which are these Laws of life?

67.

Rest with us awhile longer and teach us.

We would listen to your teaching
that we may be healed and become righteous."

68.

And Jesus sat down among them and he said:

"I tell you truly,
none can be happy, except he obey the Law."

69.

And the others answered:

"We all do the laws of Moses, our lawgiver,
even as they are written in the holy scriptures."

70.

And Jesus answered:

"Seek not the Law in your scriptures,
for the Law is life, whereas the scripture is dead.

71.

I tell you truly, Moses received not his laws from God in writing,
yet through the living word.

72.

The Law is living word of living God to living prophets for living men.

In everything that is life is the Law written.

73.

You find it in the grass, in the tree,
in the river, in the mountain,
in the birds of heaven, in the fishes of the sea;

yet seek chiefly in yourselves.

74.

For I tell you truly,
all living things are nearer to God than the scripture which is without life.

75.

God so made life and all living things that they might by the everlasting word
teach the laws of the true God to man.

76.

God wrote not the laws in the pages of books,
but in your heart and in your spirit.

*The laws [of God] are in your breath, [and] in your body,
your eyes, and your ears,
and in every part of your body.*

77.

The Laws are present in the air, in the water,
in the earth, in the plants,
in the sunbeams, in the depths and in the heights.

78.

They all speak to you that you may understand the tongue
and the will of the Living God,

yet you shut your eyes that you may not see,
and shut your ears that you may not hear.

79.

I tell you truly, that the scripture is the work of man,
yet life and all its hosts are the work of our God.

80.

Wherefore do you not listen to the words of God which are written in His works?

And wherefore do you study the dead scriptures
which are the work of the hands of men?"

81.

And they said to him,
"How may we read the laws of God elsewhere than in the scriptures?

Where are they written?"

82.

"Read them to us from there where you see them,
for we know nothing else
except the scriptures which we have inherited from our forefathers.

83.

Tell us the laws of which you speak,
that hearing them we may be healed and justified."

84.

Jesus said:

"You do not understand the words of life,
because you are in death.

The *darkness of blindness* darkens your eyes,
and your ears are stopped with deafness.

85.

For I tell you, it does not profit you at all,
if you pore over dead scriptures,
if by your deeds,
you deny him who has given you the scriptures.

86.

I tell you truly,
God and his laws are not in that which you do.

87.

They are not in gluttony and in wine-bibbing,
neither in riotous living,

nor in lustfulness,
nor in seeking after riches,
nor yet in hatred of your enemies.

88.

For all these things are far from the true God and from his angels.

Yet all these things come from the kingdom of darkness and the lord of all evils.

89.

And all these things do you carry in yourselves;

and so the word and the power of God enter not into you,

because all manner of evil and all manner of abominations
have their dwelling in your body and your spirit.

90.

If you will that the living God's word and his power may enter you,
defile not your body and your spirit;

for the body is the temple of the spirit,
and the spirit is the temple of God.

ESSENE GOSPEL OF PEACE 1

91.

Therefore, purify the temple,
that the Lord of the temple may dwell therein
and occupy a place that is worthy of Him.

92.

And from all temptations of your body and your spirit,
[those which are] coming from Satan,
withdraw beneath the shadow of God's heaven.

93.

"Renew yourselves and fast.

For I tell you truly,
Satan and his plagues may be cast out by fasts and by prayer.

94.

Go by yourself and fast alone,
and show your fasting to no man.

The living God shall see it
and great shall be your reward.

95.

And fast till Beelzebub and all his evils depart from you,
and all the angels of our Earthly Mother come and serve you.

96.

For I tell you truly,
unless you fast, you shall not be free from the *tempting* power of Satan
and from all diseases that come from Satan.

97.

Fast and pray fervently,
seeking the power of the living God for your healing.

98.

while you fast, eschew the sons of men
and seek our Earthly Mother's angels, for he that seeks shall find.

99.

"Seek the fresh air of the forest and of the fields,
and there in the midst of them shall you find the angel of Air.

100.

Put off your shoes and your clothing
and allow the angel of Air to cleanse your body.

*[a contradiction of temptations appears to be forgery;
mixed with primitive techniques]*

Then breathe long and deeply,
that the angel of Air may be brought within you.

101.

I tell you truly,
the angel of Air shall purify out of your body
all uncleannesses which defiled it without and within.

102.

And thus shall all evil-smelling and unclean things rise out of you,
as the smoke of fire curls upwards and is lost in the sea of the air.

103.

For I tell you truly,
holy is the angel of Air,

who cleanses all that is unclean
and makes all evil-smelling things of a sweet odor.

104.

No man may come before the face of God,
whom the angel of Air does not let pass.

105.

Truly, all must be born again by air and by truth,
for your body breathes the air of the Earthly Mother,
and your spirit breathes the truth of the Heavenly Father.

106.

“After the angel of Air,
seek the angel of Water.

Put off your shoes and your clothing
and let the angel of Water cleanse all your body.

107.

Cast yourselves wholly into his enfolding wings,
and as often as you move the air with your breath,
move with your body the water also.

108.

I tell you truly,
the angel of Water shall cast out of your body all uncleannesses
which defiled it without and within.

109.

And all unclean and evil-smelling things shall cleanse out of you,
even as the uncleannesses of garments washed in water flow away
and are lost in the stream of the river.

110.

I tell you truly, holy is the angel of Water,
who cleanses all that is unclean
and makes all evil-smelling things of a sweet odor.

111.

No man may come before the face of God
whom the angel of Water does not let pass.

112.

In very truth, all must be born again of water and of truth,
for your body bathes in the river of Earthly life,
and your spirit bathes in the river of eternal life.

113.

For you receive the blood of your body from our Earthly Mother,
and the spirit of your soul from our Heavenly Father.

114.

"Think not that it is sufficient
that the angel of Water embrace you outwards only.

I tell you truly, the uncleanness within
is greater by much than the uncleanness without.

115.

And he who cleanses himself on the outside,
yet remains unclean on the inside,

is like to tombs that outwards are painted fair,
yet are within full of all manner of horrible uncleannesses and abominations.

116.

So I tell you truly, let the angel of Water baptize you also within,
in your spirit, within your heart and mind,

that you may *begin anew* free from all your past sins,
and that within likewise you may become as pure as the river's foam sporting in the sunlight.

117.

I tell you truly, baptism with water frees you from all of these

Renew your baptizing with water on every day of your fast,

118.

Betake your body to the coursing river,
and there in the wings of the angel of Water
render thanks to the living God that He has freed you from your sins.

119.

And this holy baptizing by the angel of Water is rebirth unto the new life.

For your eyes shall henceforth see,
and your ears shall hear.

120.

Therefore, sin no more, after your baptism,
that the angels of Air and of Water may eternally abide in you
and serve you evermore.

ESSENE GOSPEL OF PEACE I

121.

And if afterward there remain within you any of your past sins and uncleannesses,
seek the angel of Sunlight.

122.

Put off your shoes and your clothing,
and let the angel of Sunlight to cleanse all your body.

Then breathe long and deeply,
that the angel of Sunlight may be brought within you.

123.

And the angel of Sunlight shall cast out of your body all evil-smelling and unclean things
which defiled your body within and without.

124.

And all unclean and evil-smelling things shall rise from you,
even as the darkness of night fades before the brightness of the rising sun.

125.

For I tell you truly,
holy is the angel of Sunlight who cleans out all uncleannesses
and makes all evil-smelling things of a sweet odor.

126.

None may come before the face of God,
whom the angel of Sunlight does not allow to pass.

127.

Truly, all must be born again of sun and of truth,
for your body purifies in the bright sunlight of the Earthly Mother,
and your spirit purifies in the sunlight of the truth of the Heavenly Father.

128.

The angels of Air and of Water and of Sunlight are brethren.

They were given to the Son of Man that they might serve him,
and that men might go always from each angel to the other.

129.

Likewise, holy is the embrace of the angels *of the Air, Water, and Sunlight*.

They are indivisible sons and daughters of the Earthly Mother,
so do not you put asunder those whom Earth and Heaven have made one union.

130.

Let these three angel brethren enfold you every day *in their wings*
and let them abide with you through all your fasts.

131.

"For I tell you truly, the power of devils,
all sins and uncleannesses,
shall depart in haste from the body of him who is cleansed by these three angels.

132.

As thieves flee from a deserted house at the arriving of the lord of the house,
one by the door, one by the window, and the third by the roof,
each where he is found, and whither he is able,

133.

Even so shall flee from your bodies all devils of evil, all past sins,
and all uncleannesses and diseases which defiled the temple of your bodies.

134.

When the Earthly Mother's angels enter into your bodies,
in such wise that the lords of the temple repossess it again,

then shall all the evil smells depart in haste from your breath and your skin,
purifying by the waters your mouth and your skin,
and your hinder and privy parts.

135.

And all these things
you shall see with your eyes,
and smell with your nose, and touch with your hands.

136.

And when all sins and uncleannesses are gone from your body,
your blood shall become as pure as our Earthly Mother's blood
and as the river's foam sporting in the sunlight.

137.

And your breath shall become as pure as the breath of odorous flowers;
your flesh as pure as the flesh of fruits ripening upon the leaves of the trees;

138.

The light of your eyes as clear and bright
as the brightness of the sun shining upon the blue sky.

139.

And now shall all the angels of the Earthly Mother serve you.

And your breath, your body, and your spirit
shall be one with the breath, the body, and the spirit of the Earthly Mother,

140.

That your spirit also may become unified with the spirit of your Heavenly Father.

For truly, no one can reach the Heavenly Father unless through the Earthly Mother.

141.

Even as no newborn can understand the teaching of his father
till his mother has suckled him,

While the child is yet small,
his place is with his mother, and he must obey his mother.

142.

When the child is grown up,
his father takes him to work at his side in the fields,
and the child goes back to his mother only when the hour to sup dinner has arrived.

143.

And now his father teaches him,
that he may become skilled in the works of his father.

144.

And when the father sees that his son understands his teaching and does his work well,

He *wills to* give him all *of* his property,
that they may belong to his beloved son *when he is gone*,
and that son may continue his father's work.

145.

I tell you truly,
happy is that son who accepts the counsel of his mother and walks therein.

And ten times happier is that son who also accepts and walks in the counsel of his father,

146.

For it was said to you,

“Honor thy father and thy mother
that thy days may be long upon this earth.”

Yet I say to you, Sons of Man:

147.

“Honor your Earthly Mother and keep all her laws,
that your days may be long on this earth,

and honor your Heavenly Father
that Eternal Life may be yours in the heavens.”

148.

And yet the Heavenly Father is hundreds of times greater
than all fathers by seed and by bloodline,

and a hundreds of times greater
is the Earthly Mother than all mothers by the body.

149.

And dearer is the Son of Man in the eyes of his Heavenly Father
and of his Earthly Mother

than are children in the eyes of their fathers by seed and by bloodline,
and of their mothers by the body.

150.

And more wise are the words and laws of your Heavenly Father
and of your Earthly Mother

than the words and the will of all fathers by seed and by bloodline,
and of all mothers by the body.

151.

And of more worth also is the inheritance of your Heavenly Father
and of your Earthly Mother,
the everlasting kingdom of earthly and heavenly life,

than all the inheritances of your fathers by seed and by bloodline,
and of your mothers by the body.

152.

"And your true brothers are all those
who do the will of your Heavenly Father and of your Earthly Mother,
and not your brothers by bloodlines.

153.

I tell you truly,
that your true brothers in the will of the Heavenly Father and of the Earthly Mother
will love you a hundred times more than your brothers by blood.

154.

For since the days of Cain and Abel,
when brothers by blood transgressed the will of God,

there is no true brotherhood by blood,
and brothers do unto brothers as do strangers.

155.

Therefore, I say to you,
Love your true brothers in the will of God
a hundred times more than your brothers by bloodlines *only*.

The Essene Gospel of Peace

CHAPTER SIX
Divisions 156-180

ESSENE GOSPEL OF PEACE 1

156.

"It is by love,
that the Heavenly Father, and the Earthly Mother,
and the sons of men become one.

157.

For the spirit of Man was created from the spirit of the Heaven Father,
and his body from the body of the Earthly Mother.

158.

Therefore, become perfect
as the spirit of your Heavenly Father is perfect
and the body of your Earthly Mother are perfect.

159.

And so love your Heavenly Father,
the way He loves the spirit of your soul,

and love your Earthly Mother,
the way She loves the flesh of your body.

160.

And so love your true brothers,
the way your Heavenly Father and your Earthly Mother love them,

and then your Heavenly Father shall give you his holy spirit,
and your Earthly Mother shall give you her holy body.

161.

And then shall the sons of men give like brothers
love to one another,

the love which they received from
their Heavenly Father and from their Earthly Mother;

and they shall all become comforters of eachother.

162.

And then shall disappear from the Earth all evil and all sorrow,
and there shall be love and joy in all the world,

and then shall the Earth be like the Heavens,
and then the Kingdom of God shall come.

163.

And then shall the Son of Man appear in all his glory,
to inherit the Kingdom of God.

Daniel 7

And then shall the sons of men divide their divine inheritance,
the Kingdom of God.

164.

For the sons of men live within
the worlds of the Heavenly Father and the Earthly Mother,

and the Heavenly Father and the Earthly Mother
live within them and their world.

165.

And then with the kingdom of God
shall come the end of the times,

for the Heavenly Father's love gives to all
life everlasting in the kingdom of God.

166.

For love is eternal,
Love is stronger than death.

167.

"Though I speak with the tongues of men and of angels, but have not love,
I am become as sounding brass or a tinkling cymbal.

168.

Though I tell what is to come,
and know all secrets, and all wisdom;

and though I have faith strong as the storm which lifts mountains from their seat,
yet have not love *for others*, I am nothing.

169.

And though I sell my goods to help feed the poor,
and give all my estate which I have received from my Father, *[to the kingdom of God]*

yet have not love *[for my brothers and sisters]*,
I will not profit.

170.

Love is patient,
love is kind.

171.

Love is not envious,

[Love] works not evil,
[Love] knows not pride;

172.

[Love] is not rude, neither selfish;

[and] is slow to anger,

173.

[Love] imagines no mischief;

[Love] rejoices not in injustice,
but delights in justice.

174.

Love defends all,
love believes all,

love hopes all,
love bears all;

175.

[Love] never exhausts itself;

Though as for tongues they shall cease,
and as for knowledge, it shall vanish away.

176.

For we have truth in part, and error in part,

yet when the fullness of perfection is come,
that which is in part shall be blotted out.

177.

When a man was a child he spoke as a child,
understood as a child, thought as a child;

but when he became a man he put away childish things.

178.

For now we see through a glass *[dimly]*
and through dark sayings.

179.

Now we know in part,
yet when we are come before the face of God,
we shall not know in part, but even as we are taught by him *[in full.]*

180.

And now remain these three:

faith and hope and love;
yet the greatest of these is love.

ESSENE GOSPEL OF PEACE I

181.

"And now I speak to you in the living tongue of the living God,
through the holy spirit of our Heavenly Father.

182.

[Yet] there is none among you that yet can understand all this of which I speak.

183.

[Them that] expounds to you the scriptures,
speaks to you in a dead tongue of dead men,
through his diseased and mortal body.

184.

Him, therefore, can all men understand,
for all men are diseased and are in death.
no one sees the light of Life.

185.

A blind man leads the blind on the dark paths of sins diseases and sufferings;
and at the end, all fall into the pit of death.

186.

"I am sent to you by the Father,
that I may make the light of life to shine before you.

187.

The light lightens itself and the darkness,
yet the darkness knows only itself, and knows not the light.

188.

I have still many things to say to you,
yet you cannot bear them yet,

for your eyes are accustomed to the darkness,
and the full light of the Heavenly Father would make you blind.

189.

Therefore, you cannot yet understand that which I speak to you
concerning the Heavenly Father who sent me to you.

190.

Therefore, follow first only the laws of your Earthly Mother,
of which I have told you.

191.

And when her angels shall have cleansed and renewed your bodies
and strengthened your eyes,

you will be able to bear the light of our Heavenly Father.

192.

When you can gaze on the brightness of the noonday sun with unflinching eyes,

you can then look upon the blinding light of your Heavenly Father,
which is a thousand times brighter than the brightness of a thousand suns,

193.

Yet how should you look upon the blinding light of your Heavenly Father,
when you cannot even bear the shining of the blazing sun?

194.

Believe me, the sun is as the flame of a candle
beside the sun of truth of the Heavenly Father.

195.

Therefore, have only faith and hope and love.

I tell you truly, you shall not [*lose*] your reward.

196.

If you believe in my words,
you believe in Him who sent me,

who is the lord of all,
and with whom all things are possible.

197.

For what is impossible with men,
all these things are possible with God.

198.

If you believe in the angels of the Earthly Mother and do her laws,
your faith shall sustain you and you shall never see disease.

199.

Have hope also in the love of your Heavenly Father,

for he who trusts in Him shall never be deceived,
nor shall he ever see death.

200.

"Love one another, for God is love,
and so shall his angels know that you walk in his paths.

201.

And then shall all the angels come before your face and serve you.

202.

And Satan with all sins,
diseases and uncleannesses shall depart from your body.

203.

Go, eschew your sins;
repent yourselves;

204.

baptize yourselves;
that you may be born again and sin no more."

205.

Then Jesus rose.

And all else remained sitting,
for every man felt the power of his words.

206.

And then the full moon appeared between the breaking clouds
and folded Jesus in its brightness.

And he stood among them in the moonlight,
as though he hovered in the air.

207.

And no man moved, neither was the voice of any heard.

And no one knew how long a time had passed,
for time stood still.

208.

Then Jesus stretched out his hands to them and said:
“Peace be with you.”

And so he departed,
as a breath of wind sways the green of trees.

209.

And for a long while yet, the company sat still,

and then they woke in the silence,
one man after another, like as from a long dream.

210.

Yet none would leave,
as if the words of him who had left them ever sounded in their ears.

ESSENE GOSPEL OF PEACE 1

211.

And they sat as though they listened to some wondrous music.

212.

Yet at last one said, as it were a little fearfully,:

"How good it is to be here."

213.

Another:

"Would that this night were everlasting."

And others:

"Would that he might be with us always."

214.

"Of a truth he is God's messenger,
for he planted hope within our hearts."

215.

And no man wished to go home, saying:
"I go not home where all is dark and joyless."

"Why should we go home where no one loves us?"

216.

And they spoke on this wise,
for they were almost all poor,
lame, blind, maimed,

beggars, homeless,

217.

Despised in their wretchedness,
who were only sheltered for pity's sake in the houses where they found a few day's refuge.

218.

Even a certain few, who had both home and family, said:
"We also will stay with you."

219.

For every man felt that the words of him who was gone
bound the little company with threads invisible.

And all felt that they were born again.

220.

They saw before them a shining world,
even when the moon was hidden in the clouds.

221.

And in the hearts of all of them blossomed wondrous flowers of wondrous beauty,
the flowers of joy.

222.

And when the bright sunbeams appeared over the horizon,
they all felt that it was the sun of the coming kingdom of God.

223.

And with joyful countenances they went forth to meet God's angels.

And many unclean and sick followed Jesus' words
and sought the banks of the murmuring streams.

224.

They put off their shoes and their clothing,
they fasted,
and they gave up their bodies to the angels of air, of water, and of sunshine.

[Here begins a macaabre scene of allegory; fit for a dramatic theatre]

225.

And the Earthly Mother's angels embraced them,
possessing their bodies both inwards and outwards.

And all of them saw all evils,
sins and uncleannesses depart in haste from them.

226.

And the breath of some became as stinking as that which is loosed from the bowels,
and some had an issue of spittle,
and evil-smelling and unclean vomit rose from their inward parts.

227.

All these uncleannesses flowed by their mouths.

In some, by the nose,
in others by the eyes and ears.

228.

And many did have a noisome and abominable sweat come from all their body,
over all their skin.

And on many limbs great hot boils broke forth,
from which came out uncleannesses with an evil smell,

229.

And urine flowed abundantly from their body;
and in many their urine was all but dried up and became thick as the honey of bees;

that of others was almost red or black,
and as hard almost as the sand of rivers.

230.

And many belched stinking gases from their bowels,
like the breath of devils.

And their stench became so great that none could bear it.

231.

And when they baptized themselves,
the angel of water entered their bodies,

and from them flowed out all the abominations and uncleannesses of their past sins,

and like a falling mountain stream,
gushed from their bodies a multitude of hard and soft abominations.

232.

And the ground where their waters flowed was polluted,
and so great became the stench that none could remain there.

233.

And the devils left their bowels in the shape of multitudinous worms
which writhed in impotent rage
after the angel of water had cast them out of the bowels of the sons of men.

234.

And then descended upon the power of the angel of sunshine,
and they perished there in their desperate writhings,
trod underfoot by the angel of sunshine.

235.

And all were trembling with terror when they looked upon all these abominations of Satan,
from which the angels had saved them.

And they rendered thanks to God who had sent his angels for their deliverance.

ESSENE GOSPEL OF PEACE I

236.

And there were some whom great pains tormented,
which would not depart from them;

and knowing not what they should do,
they resolved to send one of them to Jesus,
for they greatly wished He should be with them.

[Jesus appears to have been praying alone, some distance away. The beggars were possibly accompanied by an Essene disciple, for they were healers that tended to the sick. Therefore the story was recorded.]

237.

And when two *[of them]* left the others to seek for *[him]*,
they saw Him approaching by the bank of the river,

and their hearts were filled with hope and joy when they heard His greeting,
"Peace be with you."

238.

And they desired to ask him many questions,
yet in their astonishment they could not begin, for no thought entered into their minds.

239.

Then said Jesus to them:
"I come because you need me."

240.

And one cried out:
"Master, we do indeed!

Come free us from our pains."

241.

And Jesus spoke to them in parables:

"You are like the Prodigal Son,
who for many years did eat and drink,
and passed his days in riotousness and lechery with his friends.

242.

And every week without his father's knowledge he incurred new debts,
and squandered all in a few days.

243.

And the moneylenders always lent to him,
because his father possessed great riches and always paid patiently the debts of his son.

244.

And in vain did he with fair words admonish his son,
for never listened to the admonitions of his father,

who besought him in vain that he would give up his debaucheries which had no end,
and that he would go to his fields to watch over the labor of his servants.

245.

And the son always promised him everything if he would pay his old debts,
yet the next day he began again.

246.

And for more than seven years the son continued in his riotous living.

Yet, at last, his father lost patience
and no more paid to the moneylenders the debts of his son.

247.

"If I continue always to pay," he said,
"there will be no end to the sins of my son."

248.

Then the moneylenders, who were deceived,
in their wrath took the son into slavery,
that he would by his daily toil pay back to them the money which he had borrowed.

249.

And then ceased the eating and drinking and the daily excesses.

250.

From morning until night by the sweat of his face he watered the fields,
and all of his limbs ached with the unaccustomed labor.

251.

And he lived upon dry bread,
and had naught but his tears with which he could water it.

252.

And three days after he suffered so much from the heat and from weariness
that he said to his master:

253.

"I can work no more, for all my limbs do ache.
How long would you torment me?"

254.

[The lord answered him],
"Till the day when by the labor of your hands you pay me all your debts,
and when seven years are passed, you will be free."

255.

And the desperate son answered weeping:
"Yet I cannot bear so much as seven days."
Have pity on me, for all my limbs do burn and ache.'

256.

And the wicked creditor cried out:
'Press on with the work!

257.

If you could for seven years spend your days and your nights in riotousness,
now must you work for seven years.

258.

I will not forgive you till you pay back all your debts to the uttermost drachma.'

259.

And the son, with his limbs racked with pain,
went back despairing to the fields to continue his work.

260.

Already he could hardly stand upon his feet because of his weariness and of his pains,
when the seventh day was come-the Sabbath day,
in which no man works in the field.

The Essene Gospel of Peace

CHAPTER TEN
Divisions 261-290

ESSENE GOSPEL OF PEACE I

261.

Then the son gathered the remnant of his strength,
and staggered to the house of his father.

262.

And he cast himself down at his father's feet and said:

'Father, believe me for the last time
and forgive me all my offenses against you.

263.

I swear to you that I will never again live riotously
and that I will be your obedient son in all things.

Free me from the hands of my oppressor.

264.

Father, look upon me and upon my sick limbs,
and harden not your heart.'

265.

Then tears came into his father's eyes,
and he took his son in his arms, and said:

'Let us rejoice, for today a great joy is given me,
because I have found again my beloved son, who was lost.'

266.

And he clothed him with his choicest raiment
and all the day long they made merry.

And on the morning of the morrow he gave his son a bag of silver
that he might pay to his creditors all that he owed them.

267.

And when his son came back, he said to him:

'My son, do you see that it is easy, through riotous living,
to incur debts for seven years,

yet their payment is difficult by the heavy labor of seven years.'

268.

[The son answered his father,]

'Father, it is indeed hard to pay them, even for seven days.'

269.

And his father admonished him, saying:

“For this once alone, has it been permitted you
to pay your debts in seven days instead of seven years,

270.

The rest is forgiven you.

Yet take heed that in the time to come you do not incur more debts.

271.

For I tell you truly,
that none else but your father forgives you your debts,
because you are his son.

272.

For with all else, you would have had to labor hard for seven years,
as it is commanded in our laws.”

273.

“My father, I will henceforth be your loving and obedient son,
and I will not any more incur debts,
for I know that their payment is hard.'

274.

And he went to his father's field
and watched every day over the work of his father's laborers.

And he never made his laborers work hard,
for he remembered his own heavy labor.

275.

And the years passed,
and his father's possession increased ever more and more beneath his hand,
for the blessing of his father was upon his labor.

And slowly he gave back tenfold to his father
all that he had squandered in the seven years.

276.

And when his father saw that his son used well his servants and all his possessions,
he said to him:

'My son, I see that my possessions are in good hands.

277.

I give you all my cattle, my house, my lands and my treasures.

Let all this be your heritage,
continue increasing it that I may have delight in you.'

278.

And when the son had received his inheritance from his father,
he forgave their debts to all his debtors who could not pay him,

for he did not forget that his debt also had been forgiven when he could not pay it.

279.

And God blessed him with long life,
with many children and with much riches,

because he was kind to all his servants and to all his cattle."

280.

Then Jesus turned to the sick folk and said:
"I speak to you in parables that you may better understand God's word.

281.

The seven years of eating and drinking and of riotous living are the sins of the past.

The wicked creditor is Satan.

The debts are diseases.

282.

The heavy labor is pains.

The prodigal son, he is yourselves.

283.

The payment of the debts is the casting from you of devils and diseases,
and the healing of your body.

The father is God.

284.

The father's possessions are earth and heaven.

The bag of silver received from the father
is the liberating power of the angels.

285.

The servants of the father are the angels.

The father's field is the world, which is changed into the kingdom of the heavens,
if the Sons of Man work thereon together with the angels of the Heavenly Father.

286.

For I tell you,
it is better that the son should obey his father
and keep watch over his father's servants in the field,

than *[that]* he should become the debtor of the wicked creditor
and toil and sweat in serfdom to repay all his debts.

287.

Likewise, it is better if the Sons of Man also obey the laws of their Heavenly Father,
and work together with his angels upon his kingdom,

288.

than that they should become the debtors of Satan,
the lord of death, of all sins and all diseases,

and that they should suffer with pains and sweat till they have repaid all their sins.

289.

I tell you truly, great and many are your sins.

Many years have you yielded to the enticings of Satan.

290.

You have been gluttonous, wine-bibbers and gone a-whoring,
and your past debts have multiplied.

And now you must repay them, and payment is difficult and hard.

The Essene Gospel of Peace

CHAPTER ELEVEN
Divisions 291-325

ESSENE GOSPEL OF PEACE I

291.

Therefore, be not like the Prodigal Son,
who was impatient already after the third day,

Yet wait patiently for the Seventh day which is sanctified by God,

292.

and then go with humble and obedient heart before the face of your Heavenly Father,
that he may forgive you your sins and all your past debts.

293.

I tell you truly, your Heavenly Father loves you without end,
for he also allows you to pay in seven days the debts of seven years.

294.

Those that owe the sins and diseases of seven years,
yet pay honestly and persevere till the seventh day,

to them shall our Heavenly Father forgive the debts of all these seven years.

295.

"We sin for seven times seven years?"
asked a sick man, who suffered horribly.

296.

"Even in that case,
the Heavenly Father forgives you all your debts in seven times seven days.

297.

"Happy are those that persevere to the end,
for the devils of Satan write all your evil deeds in a book,
in the book of your body and your spirit.

298.

I tell you truly, there is not one sinful deed, that is unwritten,
even from the beginning of the world,
before our Heavenly Father.

299.

For you may escape the laws made by kings,
yet the laws of your God,
these may none of the Sons of Man escape.

300.

And when you come before the face of God,
the devils of Satan bear witness against you with your deed,
and God sees your sins written in the book of your body and of your spirit
and is sad in his heart.

301.

Yet if you repent of your sins,
and by fasting and prayer you seek the angels of God,
then each day that you continue to fast and to pray,
God's angels blot out one year of your evil deeds from the book of your body and your spirit.

302.

And when the last page is also blotted out and cleansed from all your sins,
you stand before the face of God,
and God rejoices in his heart and forgets all your sins.

303.

He frees you from the clutches of Satan and from suffering;
he takes you within his house and commands that all his servants,
all his angels, serve you.

304.

Long life does he give you,
and you shall never see disease.

305.

And if, thenceforward, instead of sinning,
you pass your days in doing good deeds,
then the angels of God shall write all your good deeds
in the book of your body and of your spirit.

306.

I tell you truly,
no good deed remains unwritten before God,
not from the beginning of the world.

307.

For, from your kings and your governors you may wait in vain for your reward,
yet never do your good deeds go unpaid their reward from God.

308.

"And when you come before the face of God,
His angels bear witness for you with your good deeds.

And God sees your good deeds written in your bodies and in your spirits,
and rejoices in His heart.

309.

He blesses your body and your spirit and all your deeds,
and gives you for a heritage his Earthly and Heavenly kingdom,
that in it you may have life everlasting.

310.

Happy is he who can enter into the kingdom of God,
for he shall never see death."

311.

And a great silence fell at his words.

And those that were discouraged took new strength from his words
and continued to fast and to pray.

312.

And he who had spoken the first, said to him:
"I will persevere to the seventh day."

313.

And the second, likewise, said to him:
"I also will persevere to the seven times seventh day."

314.

Jesus answered them:
"Happy are those that persevere to the end, for they shall inherit the earth."

315.

And there were many sick among them tormented with grievous pains,
and they hardly crawled to Jesus' feet,
for they could no longer walk upon their feet.

316.

They said: "Master, we are grievously tormented with pain.
Tell us what we shall do."

317.

And they showed Jesus their feet in which the bones were twisted and knotted and said:

"Neither the angel of Air, nor of Water,
nor of Sunshine has assuaged our pains,

318.

notwithstanding that we baptized ourselves,
and do fast and pray,
and follow your words in all things."

319.

"I tell you truly, your bones will be healed.
Be not discouraged,
yet seek for cure nigh the healer of bones, the angel of Earth.

320.

For thence were your bones taken, and thither will they return."

And he pointed with his hand to where the running of the water and the sun's heat
had softened to clay mud the earth by the edge of the water.

321.

"Sink your feet in the mire,
that the embrace of the angel of the Earth
may draw out from your bones all uncleanness and all disease.

And you will see Satan and your pains
fly from the embrace of the angel of earth.

322.

And the knots of your bones will vanish away,

And they will be straightened,
and all your pains will disappear."

323.

And the sick followed his words,
for they knew that they would be healed.

324.

And there were also other sick who suffered much from their pains,
howbeit, they persisted in their fasting.

And their force was spent, and great heat tormented them.

325.

And when they would have risen from their bed to go to Jesus,
their heads began to turn,
as if it were a gusty wind which shook them,

and as oft as they tried to stand upon their feet they fell back to the ground.

ESSENE GOSPEL OF PEACE 1

326.

Then Jesus went to them and said:
"You suffer, for Satan and his diseases torment your bodies.

Yet fear not, for their power over you will quickly end.

327.

For Satan is like a choleric neighbor who entered his neighbor's house while he was absent,
intending to take his goods away to his own house.

Yet some told the other that his enemy was ravaging within his house,
and he came back to his house, running.

328.

And when the wicked neighbor, having gathered together all that pleased him,
saw from afar the master of the house returning in haste,

then he was very wroth that he could not take all away,

329.

and set to breaking and spoiling all that was there, to destroy all,

so that even if the things might not become his,
the other might have nothing.

330.

Yet immediately the lord of the house came in,

and before the wicked neighbor fulfilled his purpose,
he took him and cast him out of the house.

331.

I tell you truly, even so did Satan enter your bodies
which are the habitation of God.

And he took in his power all that he wished to steal:

332.

Your breath, your blood, your bone, your flesh,
your bowels, your eyes, and your ears.

333.

Yet by your fasting and your prayer,
you have called back the lord of your body and his angels.

334.

And now Satan sees that the true lord of your body returns,
and that it is the end of his power.

335.

Wherefore, in his wrath he gathers his strength once again,
that he may destroy your bodies before the coming of the lord.

336.

It is for this that Satan torments you so grievously,
for he feels that the end is come.

337.

Yet let not your hearts tremble, for soon will the angels of God appear,
to occupy again their abodes and rededicate them as temples of God.

338.

And they will seize Satan and cast him from your bodies,
with all his diseases and all his uncleannesses.

339.

And happy will you be,
for you will receive the reward of your steadfastness,
and you will never see disease."

340.

And there was among the sick,
one that was more tormented by Satan than all the others.

And his body was as parched as a skeleton,
and his skin yellow as a falling leaf.

341.

He was so weak already that he could not, even upon his hands, crawl to Jesus,
and cried only to him from afar:

342.

"Master, have pity on me, for never has man suffered,
not from the beginning of the world, as I do suffer.

343.

I know that you are indeed sent by God, and I know that if you will,
you can straightway cast out Satan from my body.

344.

Do not the angels of God obey God's messenger?

345.

Come, Master, and cast out Satan from me now,
for he rages angrily within me and grievous is his torment."

346.

And Jesus answered him:
"Satan torments you thus greatly
because you have already fasted many days,
and you do not pay to him his tribute.

347.

You do not feed him with all the abominations
with which you hitherto defiled the temple of your spirit.

348.

You torment Satan with hunger,
and so in his anger he torments you also.

349.

Fear not, for I tell you, Satan will be destroyed before your body is destroyed;
for while you fast and pray,

The angels of God protect your body,
that Satan's power may not destroy you.

350.

And the anger of Satan is impotent against the angels of God."

The Essene Gospel of Peace

CHAPTER THIRTEEN
Divisions 351-385

ESSENE GOSPEL OF PEACE I

351.

Then they all came to Jesus and with loud cries besought him saying:
"Master, have compassion on him, for he suffers more than we all,

and if you do not at once cast Satan out of him,
we fear he will not live until tomorrow."

352.

And Jesus answered them:
"Great is your faith.

353.

Be it according to your faith, and you shall see soon, face to face,
the frightful countenance of Satan, and the power of the Son of Man.

354.

For I will cast out from you the powerful Satan by the strength of the innocent lamb of God,
the weakest creature of the Lord.

355.

For the holy spirit of God makes more powerful
the weakest than the strongest."

356.

And Jesus milked an ewe, which was feeding among the grass.
And he put the milk upon the sand made hot by the sun, saying :

357.

"Lo, the power of the angel of water has entered this milk.

And now the power of the angel of sunshine will enter it also."

358.

And the milk became hot by the strength of the sun.

"And now the angels of water and of sun will join with the angel of air."

359.

And lo, the vapor of the hot milk began to rise slowly into the air.

Jesus then said to the suffering man,

360.

"Breathe in by your mouth the strength of the angels of water, of sunshine, and of air,
that it may enter your body,
and cast out the Satan from you."

361.

And the sick man whom Satan tormented did breathe in deeply,
the rising whitish vapor.

362.

And Jesus to said him,
"Immediately Satan will leave your body,
since for three days he starves and finds no food within you.

363.

He will come out of you to satisfy his hunger by the hot steaming milk,
for this food finds favor in his sight.

364.

He will smell its smell,
and will not be able to resist the hunger which has tormented him three days already.

365.

Yet the Son of Man will destroy his body,
that he may torment none else again."

366.

Then the sick man's body was seized with an ague,
and he retched as though he would vomit, but he could not.

367.

And he gasped for air, for his breath was spent.
And he fainted on the lap of Jesus.

"Now does Satan leave his body. See him."

368.

And Jesus pointed to the sick man's opened mouth.

And then they all saw with astonishment and terror
that Satan was coming out from his mouth in the shape of an abominable worm,
straight towards the steaming milk.

369.

Then Jesus took two sharp stones in his hands and crushed the head of Satan,
and drew out from the sick man all the body of the monster which was almost as long as the man.

370.

When the abominable worm came out of the sick man's throat,
he recovered at once his breath, and then all his pains ceased.

And the others looked with terror at the abominable body of Satan.

371.

[Jesus said,]"See, what an abominable beast you carried and nourished in your body for long years.

I have cast it out of you and killed it that it may never again torment you.

372.

Give thanks to God that his angels have made you free,
and sin no more, lest Satan return to you again.

373.

Let your body be henceforth a temple dedicated to your God."

374.

And they were all amazed at his words and at his power, and they said:

"Master, you are indeed God's messenger,
and do know all secrets."

375.

Answered Jesus, "And you, be true Sons of God,
that you also may partake in his power and in the knowledge of all secrets.

376.

For wisdom and power can come only from the love of God.

377.

Therefore, love your Heavenly Father and your Earthly Mother with all your heart,
and with all your spirit.

And serve them, that their angels may serve you also.

378.

Let all your deeds be [*offerings*] to God,
and feed not Satan, for the wages of sin is death.

379.

Yet with God lies the reward of the good, his love,
which is knowledge and power of eternal life."

380.

And they all knelt down to give thanks to God for his love.

381.

And Jesus departed, saying:
"I will come again to all who persist in prayer and fasting all the seventh day.
Peace be with you."

382.

And the sick man from whom Jesus had cast out the Satan, stood up,
for the strength of life had come back to him.

He breathed out deeply, and his eyes became clear, for every pain had left him.

383.

And he cast himself down upon the ground where Jesus had stood,
and he kissed the print of his feet and wept.

384.

And it was by the bed of a stream,
many sick fasted and prayed with God's angels for seven days and seven nights.

385.

And great was their reward, because they followed Jesus' words.
And with the passing of the seventh day, all their pains left them.

ESSENE GOSPEL OF PEACE I

386.

And when the sun rose over the horizon,
they saw Jesus coming towards them from the mountain,
with the brightness of the rising sun about his head.

387.

"Peace be with you."

Yet they said no word at all, and only cast themselves down before him,
in token of their healing.

388.

"Don't give thanks to me.

Give thanks to your Earthly Mother, who sent you her healing angels.

389.

Go, and sin no more,
that you may never again see disease.

And let the healing angels become your guardians."

390.

Yet they answered him:

"Whither should we go, Master,
for with you are the words of eternal life?

391.

Tell us, what are the sins which we must shun,
that we may nevermore see disease?"

392.

Jesus answered:

"Be it so according to your faith,"

and he sat down among them, saying:

393.

"It was said to them of old time,

'Honor thy Heavenly Father and thy Earthly Mother,
and do their commandments,
that thy days may be long upon the earth.'

394.

And next afterward was given this commandment,
'Thou shalt not kill,'

395.

for life is given to all by God,
and that which God has given, let not man take away.

396.

For, I tell you truly, from one Mother proceeds all that lives upon the earth.

Therefore, he who kills, kills his brother.

397.

And from him will the Earthly Mother turn away,
and will pluck from him her quickening breasts.

398.

And he will be shunned by her angels,
and Satan will have his dwelling in his body.

399.

And the flesh of slain beasts in his body will become his own tomb.

400.

For I tell you truly, he who kills, kills [],
and whoever eats the flesh of slain beasts, eats from the body of death.

401.

For in his blood, every drop of their blood turns to []
in his breath, their breath to stink,

402.

in his eyes, their eyes to scales,
in his ears, their ears to waxy issue,

and their death will become his death.

403.

For only in the service of your Heavenly Father
are your debts of seven years forgiven in seven days.

404.

Yet Satan forgives you nothing and you must pay him for all,
For the wages of sin is death.

405.

'Eye for eye, tooth for tooth,
hand for hand, foot for foot;

406.

burning for burning, wound for wound;
life for life, death for death.'

407.

Kill not, neither eat the flesh of your innocent prey,
lest you become the slaves of Satan.

For that is the path of sufferings, and it leads unto death.

408.

Yet do the will of God,
that His angels may serve you on the way of life.

409.

Therefore, obey the words of God,*[that say]*

'Behold, I have given you every herb bearing seed,
which is upon the face of all the earth,

410.

and every tree, in the which is the fruit of a tree yielding seed;
to you it shall be for meat.

411.

And to every beast of the earth, and to every fowl of the air,
and to everything that creepeth upon the earth, wherein there is breath of life,
I give every green herb for meat.

412.

Also the milk of every thing that moveth and liveth upon earth shall be meat for you;
even as the green herb have I given unto them,
so I give their milk unto you.

413.

Yet flesh, and the blood which quickens it, shall ye not eat.

414.

surely, your spurting blood will I require,

your blood wherein is your soul;
I will require all slain beasts, and the souls of all slain men.

415.

For I the Lord thy God am a god strong and jealous,

visiting the iniquity of the fathers upon the children unto the third and fourth generation
of them that hate me;

416.

and showing mercy unto thousands of them that love me,
and keep my commandments.

417.

Love the Lord thy God with all thy heart,
and with all thy soul, and with all thy strength:

418.

This is the first and greatest commandment.'

419.

And the second is like unto it:
'Love thy neighbor as thyself'

420.

There is none other commandment greater than these ."

ESSENE GOSPEL OF PEACE 1

421.

And after these words they all remained silent, save one that called out:

"What am I to do, Master,
if I see a wild beast rend my brother in the forest?"

422.

Shall I let my brother perish, or kill the wild beast?
Would not I thus transgress the law?"

423.

And Jesus answered:
"It was said to them of old time :

424.

"All beasts that move upon the earth, all the fish of the sea,
and all the fowl of the air are given into thy power."

425.

I tell you truly, of all creatures living upon the earth,
God created only man after his image.

426.

Wherefore beasts are for man, and not man for beasts.

427.

Therefore, you don't transgress the law if you kill the wild beast to save your brother's life.

428.

For I tell you truly, man is greater than the beast.

429.

Except he who kills beast without a cause,

though a beast attack him not,
through lust for slaughter, or for its flesh,
or for its hide, or yet for its tusks,

430.

Evil is the deed which he does, for he is turned into a wild beast himself.
Wherefore is his end also as the end of the wild beasts."

431.

Then another said :
"Moses, the greatest in Israel, suffered our forefathers to eat the flesh of clean beasts,
and forbade only the flesh of unclean beasts.

432.

Why, therefore, do you forbid us the flesh of all beasts?

433.

Which law comes from God?
That of Moses, or your law?"

434.

And Jesus answered :

"God gave through Moses ten commandments to your forefathers.

435.

'These commandments are hard,' said your forefathers,
and they could not keep them.

436.

When Moses saw this, he had compassion on his people,
and willed that they not perish.

437.

And then he gave them ten times ten commandments,
for he whose feet are strong as the mountain of Zion, needs no crutches;

438.

yet he whose limbs do shake,
gets further having crutches, than without them.

439.

And Moses said to the Lord,

'My heart is filled with sorrow,
for my people will be lost.

440.

For they are without knowledge,
and are not able to understand thy commandments.

441.

They are as little children who cannot yet understand their father's words.

442.

Suffer, Lord, that I give them other laws,
that they may not perish.

443.

If they may not be with thee, Lord, let them not be against thee;
that they may sustain themselves,

444.

And when the time has come, and they are ripe for thy words,
reveal to them thy laws.'

445.

For that did Moses break the two tablets of stone whereon were written the Ten Commandments,
and he gave them ten times ten instead.

446.

And of these ten times ten,
the Scribes and Pharisees have made a hundred times ten commandments.

447.

And they have laid unbearable burdens on your shoulders,
that they themselves do not carry.

448.

For the more closer are the commandments unto God,
the less do we need;

and the further are from God,
then the more do we need.

449.

Wherefore are the laws of the Pharisees and Scribes innumerable;

the laws of the Son of Man, seven;
[the laws] of the angels, three;
and [the laws] of God, one.

450.

"Therefore, I teach you only those laws which you can understand,

that you may become men,
and follow the seven laws of the Son of Man.

451.

Then will the unknown angels of the Heavenly Father also reveal their laws to you,
that God's holy spirit may descend upon you,
and lead you to His law."

452.

And all were astonished at his wisdom, and asked him:

"Continue, Master,
and teach us all the laws which we can receive."

453.

And Jesus continued:

"God commanded your forefathers,
'Thou shalt not kill.'
yet their heart was hardened and they killed.

454.

Then Moses desired that at least they should not kill men,
and he suffered them to kill beasts.

455.

And then the heart of your forefathers was hardened yet more,
and they killed men and beasts likewise.

ESSENE GOSPEL OF PEACE I

456.

Yet I do say to you:

Kill neither men, nor beasts,
nor yet the food which goes into your mouth.

456.

For if you eat living food, the same will quicken you,
yet if you kill your food, the dead food will kill you also.

457.

For life comes only from life,
and from death comes always death.

458.

For everything which kills your foods,
kills your bodies also.

And everything which kills your bodies,
kills your souls also.

459.

And your bodies become what your foods are,
even as your spirits,
likewise become what your thoughts are.

460.

Therefore, eat not anything which fire, or frost, or water has destroyed,
for burned, frozen and rotted foods will burn, freeze, and rot your body also.

461.

Be not like the foolish husbandman who sowed in his ground cooked, and frozen, and rotten seeds.

And the autumn came, and his fields bore nothing,
and great was his distress.

462.

Yet be like that husbandman who sowed in his field living seed,
and whose field bore living ears of wheat,
paying a hundredfold for the seeds which he planted.

463.

For I tell you truly, live only by the fire of life,
And prepare not your foods with the fire of death,
which kills your foods, your bodies, and your souls also."

464.

"Master, where is the fire of life?" asked some of them.

"In you;
in your blood, and your bodies."

465.

"And the fire of death, ?" asked others.

"It is the fire that blazes outside your body,
which is hotter than your blood.

466.

With that fire of death you cook your foods in your homes and in your fields.

I tell you truly, it is the same fire which destroys your foods and your bodies,
even as the fire of malice, which ravages your thoughts,
and ravages your spirits.

467.

For your body is that which you eat,
and your spirit is that which you think.

Therefore, eat nothing which a stronger fire than the fire of life has killed.

468.

Wherefore, prepare and eat all fruits of trees,
and all grasses of the fields,
and all milk of beasts good for eating.

469.

For all these are fed and ripened by the fire of life;
all are the gift of the angels of our Earthly Mother.

470.

Yet eat nothing to which only the fire of death gives savor,
for such is of Satan."

471.

Then asked some with great astonishment.
"Master, how should we cook our daily bread without fire?"

472.

[Jesus answered,]
"Let the angels of God prepare your bread.

Moisten your wheat, that the angel of water may enter it.
Then set it in the air, that the angel of air also may embrace it.

473.

And leave it from morning to evening beneath the sun,
that the angel of sunshine may upon it,
and the blessing of the angels will soon make the germ of life to sprout in your wheat.

474.

Then crush your grain, and make thin wafers,
as did your forefathers when they departed out of Egypt,
the house of bondage,

475.

Put them back again beneath the sun from its appearing,
and when it is risen to its highest in the heavens,

476.

Then put them on their other side,
that they be embraced there also by the angel of sunshine,
and leave them there until the sun sets.

477.

For the angels of water, of air, and of sunshine
fed and ripened the wheat in the field,
and they prepare your bread also.

478.

And the same sun which, with the fire of life,
made the wheat to grow and ripen,
cooks your bread with the same fire.

479.

For the fire of the sun gives life to the wheat, to the bread, and to the body,
yet the fire of death kills the wheat, the bread, and the body.

480.

And the living angels of the living God serve only living men,

for God is the God of the living,
and not the God of the dead.

ESSENE GOSPEL OF PEACE 1

481.

"So eat always from the table of God:
the fruits of the trees, the grain and grasses of the field,
the milk of beasts, and the honey of bees.

482.

For everything beyond these is of [],
and leads by the way of sins and of diseases, unto death.

483.

Yet the foods which you eat from the abundant table of God
give strength and youth to your body,
and you will not diseases.

484.

For the table of God fed Methuselah of old, and I tell you truly,
if you live even as he lived,
then will the God of the Living also give you a long life.

485.

"For I tell you truly,
the God of the living is wealthier than all the wealthy of the Earth,
and His abundant table is richer than the richest table of feasting, of all the rich with.

486.

Therefore, eat all your life at the table of our Earthly Mother,
and you will seldom see want.

And when you eat at her table,
eat all things even as they are found on the table of the Earthly Mother.

487.

And seek to eat the sweet or invigorating foods and drinks
mainly to energize the body that is slowed down
from sleep, labor, or the digestion of the food.

488.

Therefore, eat sweet treats or invigorating drinks in the time before the day has begun,
or in the time after the end of your meal,

lest your metabolic energy levels be made askew
and you will not have enough energy or too much

489.

And eat only a few sweets and dainties,
for these indulgences are the diet of children

490.

And when you eat a large supper of two or three foods,
eat each portion of your banquet one at time.

And pause between each porton,
to offer prayers, or to perform some work

491.

cook not, neither mix all things, one with another,
lest your bowels become as steaming bogs,

for I tell you truly, this is abominable in the eyes of Lord.

492.

"And be not like the greedy servant,
that always ate up the portions of others at the table of his lord,

And he devoured everything himself,
and mixed all together in his gluttony.

493.

And seeing that, his lord was wroth with him,
and drove him from the table.

And when all had ended their meal,
he mixed together all that remained upon the table,

494.

And called the greedy servant to him, and said:

"Take and eat all this with the swine,
for your place is with them, and not at my table.'

495.

"Take heed, therefore, and defile not the temple of your bodies
with all manner of abominations.

Be content with two or three sorts of food,
which you will find always upon the table of our Earthly Mother,

and desire not to devour all things which you see around you.

496.

For I tell you truly, if you mix together all sorts of food in your body,
then the peace of your body will cease, and war will rage within you.

497.

And will be blotted out
even as homes and kingdoms divided against themselves work their own destruction.

498.

For your God is the God of peace,
and does not help division.

499.

Therefore, arouse not the wrath of God against you,
lest he drive you from His table,

and you be compelled to go to the table of Satan,
where the fire of sins, diseases, and death can corrupt your body.

500.

And when you eat, never eat unto fulness.

Flee the temptations of Satan,
and listen to the voice of God's angels,
for Satan and his powers tempt you always, to eat more and more.

501.

Yet live by the spirit, and resist the desires of the body,
for our fasting is always pleasing in the eyes of the angels of God.

502.

So give heed to how much you have eaten when your body is satisfied,
and eat less by a third,

until you are weakened through exceeding hunger.

503.

"Let the weight of your daily food be not less than a mina,
yet mark that it go not beyond two.

504.

Then will the angels of God serve you always,
and you will never fall into the bondage of Satan and of his diseases.

505.

Trouble not the work of the angels in your body by eating [*too*] often.

506.

For I tell you truly, he who eats more than twice in the day
works within him the work of Satan.

And the angels of God leave his body,
and soon Satan will take possession of it.

507.

Eat only when the sun is highest in the heavens,
and again when it is set.

And you will never see disease,
for such finds favor in the eyes of the Lord.

508.

And if you will that the angels of God rejoice within your body,
and that Satan shun you afar,

then sit only once in the day at the table of God.

And then your days will be long upon the earth,
for this is pleasing in the eyes of the Lord.

509.

Eat always when the table of God is served before you,

And always eat of that which you find upon the table of God.

510.

For I tell you truly, God knows well what your body needs,
and when it needs [*it*].

ESSENE GOSPEL OF PEACE I

511.

"From the coming of the month of Ijar, eat barley;

512.

From the month of Sivan,
eat wheat, the most perfect among all seed-bearing herbs.

And let your daily bread be made of wheat,
that the Lord may take care of your bodies.

513.

From [*the month of*] Tammuz,
eat the sour grape,
that your body may diminish and Satan may depart from it.

514.

In the month of Elul,
gather the grape that the juice may serve you as drink.

516.

In the month of Marchesvan,
gather the sweet grape,
dried and sweetened by the angel of sun,
that your bodies may increase, for the angels of Lord dwell within them.

517.

You should eat figs rich in juice in the months of Ab and Shebat,
and what remain, let the angel of sun keep them for you,

518.

Eat them with the meat of almonds in all the months when the trees bear no fruits.

519.

And the herbs which come after rain,
these eat in the month of Thebet,
that your blood may be cleansed of all your sins.

520.

And in the same month begin to eat also the milk of your [*cattle*],

because for this did the Lord give the herbs of the fields
to all the beasts which render milk,
that they might with their milk feed man.

521.

For I tell you truly, happy are they who eat only at the table of God,
and eschew all the abominations of Satan.

522.

Eat not unclean foods brought from far countries,
yet eat always that which your trees *produce*.

523.

For your God knows well what is needful for you,
and where, and when,

And He gives to all peoples of all kingdoms
for food that which is best for each.

524.

Eat not as the heathen do, who stuff themselves in haste,
defiling their bodies with all manner of abominations.

For the power of God's angels enters into you with the living food
which Lord gives you from his royal table.

525.

And when you eat, have above you the angel of air,
and below you the angel of water.

Breathe long and deeply at all your meals,
that the angel of air may bless your repasts.

526.

And chew well your food with your teeth, that it become water,
and that the angel of water turn it into blood in your body.

527.

And eat slowly,
as it were a prayer you make to Lord.

For I tell you truly, the power of God enters into you,
if you eat after this manner at his table.

528.

Yet Satan turns into a steaming bog,
the body of him upon whom
the angels of air and water do not descend at his repasts.

529.

And, the Lord suffers him no longer at his table,

for the table of the Lord is an altar,
and he who eats at the table of God is in a temple.

530.

For I tell you truly, the body of a man is turned into a temple,
and his inwards into an altar,
if he does the commandments of God.

531.

Wherefore, put naught upon the altar of the Lord when your spirit is vexed,
neither think upon any one with anger in the temple of God.

532.

And enter only into the Lord's sanctuary
when you feel in yourselves the call of his angels,

533.

For all that you eat in sorrow, or in anger, or without desire,
becomes a poison in your body.
for the breath of Satan defiles all these.

534.

Place with joy your offerings upon the altar of your body,

and let all evil thoughts depart from you
when you receive into your body the power of God from his table.

535.

And never sit at the table of God before he call you by the angel of appetite.

The Essene Gospel of Peace

CHAPTER NINETEEN

Divisions 536-570

ESSENE GOSPEL OF PEACE 1

536.

"Therefore, rejoice always with God's angels at their royal table,
for this is pleasing to the heart of the Lord.

537.

And your life will be long upon the earth,
for the most precious of God's servants will serve you all your days:
the angel of joy.

538.

"And forget not that every seventh day is holy and consecrated to God.

539.

On six days feed your body with the gifts of the Earthly Mother,
yet on the seventh day sanctify your body for your Heavenly Father.

540.

On the seventh day, eat not any earthly food,
yet live only on the words of God,

and be all the day with the angels of the Lord
in the kingdom of the Heavenly Father.

541.

And on the seventh day let the angels of God build the kingdom of the heavens in your body,
as you labor for six days in the kingdom of the Earthly Mother.

542.

And let not food trouble the work of the angels in your body throughout the seventh day.

543.

And God will give you long life upon earth,
that you may have life everlasting in the kingdom of the heavens.

544.

For I tell you truly, if you see not diseases any more upon earth,
you will live for ever in the kingdom of the heavens.

And God will send you each morning the angel of sunshine
to wake you from your sleep.

545.

Therefore, obey your Heavenly Father's summons,
and lie not idle in your beds,

for the angels of air and water await you already without.

546.

And labor all day long with the angels of the Earthly Mother,
that you may come to know them and their works ever more and more well.

547.

Yet when the sun is set,
and your Heavenly Father sends you his most precious angel, [*the angel of*] Sleep,
then take your rest,
and be all the night with the angel of sleep.

548.

And then will your Heavenly Father send you his angels,
that they may be with you the livelong night.

549.

And the Heavenly Father's unknown angels will teach you many things
concerning the kingdom of God,

even as the angels that you know of the Earthly Mother,
instruct you in the things of her kingdom.

550.

For I tell you truly, if you do His commandments,
you will every night be the guests of the kingdom of your Heavenly Father,

And when you wake up on the morrow,
you will feel the power of the angels.

551.

And your Heavenly Father will send them to you every night,
that they may build your spirit,

even as every day the Earthly Mother sends you her angels,
that they may build your body.

552.

For I tell you truly, if in the daytime your Earthly Mother folds you in her arms,
and in the night the Heavenly Father breathes his kiss upon you,
then will the Sons of Men become the Sons of God.

553.

"Resist day and night the temptations of Satan.

Wake not by night, neither sleep by day,
lest the angels of God depart from you.

554.

And take no delight in any drink, nor in any smoke from Satan,
waking you by night and making you to sleep by day.

555.

For I tell you truly,
all the drinks and smokes of Satan are abominations in the eyes of your God.

556.

Commit not whoredom, by night or by day,
for the whoremonger is like a tree whose sap runs out from its trunk.

And that tree will be dried up before its time, nor will it ever bear fruit.

557.

Therefore, go not a-whoring,
lest Satan dry up your body,
and the Lord make your seed unfruitful.

558.

"[Avoid] all that is too hot and too cold.

For it is the will of your Earthly Mother
that neither heat nor cold should harm your body.

559.

And let not your bodies become either hotter or colder
than as God's angels warm or cool them.

560.

And if you do the commandments of the Earthly Mother,
then as oft as your body becomes too hot,
will she send the angel of coolness to cool you,

561.

And as oft as your body becomes too cold,
will she send you the angel of heat to warm you again.

562.

"Follow the example of all the angels of the Heavenly Father and of the Earthly Mother,
who work day and night, without ceasing,
upon the kingdoms of the heavens and of the earth."

563.

Therefore, receive also into yourselves the strongest of God's angels,
the Angel of Good Works,
and work all together upon the kingdom of God.

564.

Follow the example of the running water,
the wind as it blows,
the rising and setting of the sun,

565.

the growing plants and trees,
the beasts as they run and gambol,

the wane and waxing of the moon,
the stars as they come and go again;

566.

all these do move, and do perform their labors.

For all which has life does move,
and only that which is dead is still.

567.

And God is the God of the living,
and Satan is the god of the dead.

568.

Therefore, serve the living God,
that the eternal movement of life may sustain you,
and that you may escape the eternal stillness of death.

569.

Therefore, work without ceasing to build the kingdom of God,
lest you be cast into the kingdom of Satan.

570.

For eternal joy abounds in the living kingdom of God,
yet silent, unmoving sorrow darkens the dead kingdom of Satan.

ESSENE GOSPEL OF PEACE I

571.

Therefore, be true sons of your Earthly Mother and of your Heavenly Father,
that you fall not as slaves of Satan.

572.

And your Earthly Mother and Heavenly Father will send you their angels
to teach *[you]*, to love *[you]*, and to serve you.

573.

And their angels will write the commandments of God
in your *[mind]*, in your heart, and in your hands,
that you may know, feel, and obey God's commandments.

574.

"And pray every day to your Heavenly Father and Earthly mother,

that your soul become as perfect as your Heavenly Father's holy spirit is perfect,
and that your body become as perfect as the body of your Earthly Mother is perfect.

575.

For if you understand, feel, and obey the commandments,
then all for which you pray to your Heavenly Father and *[to]* your Earthly Mother
will be given you,

For the wisdom, the love, and the power of God.

576.

"Therefore, pray to your Heavenly Father after this manner,

"Our Father who art in heaven, hallowed be thy name.

577.

[May] thy kingdom come,
[that] thy will be done on Earth, as it is in Heaven.

578.

Give us this day our daily bread,

And forgive us our debts,
as we forgive our debtors.

579.

And lead us not into temptation,
yet deliver us from evil.

For thine is the kingdom,
the power, and the glory, forever.
Amen."

580.

"And after this manner pray to your Earthly Mother:

"Our Mother which art upon earth, hallowed be thy name.

581.

May thy kingdom come,
and thy will be done, as it is thee.

As thou sendest every day thy angels,
send them to us also.

582.

Forgive us our sins,
as we atone all our sins against thee.

And lead us not into sickness,
yet deliver us from all evil,

for thine is the earth, the body, and the health.
Amen.” ”

583.

And they all prayed together with Jesus
to the Heavenly Father and to the Earthly Mother.

584.

And afterwards Jesus spoke thus to them:

"Even as your bodies have been reborn through the Earthly Mother's angels,
may your spirit likewise be reborn through the angels of the Heavenly Father.

585.

Therefore, become true sons of your Father and of your Mother,
and true brothers of the sons of men.

586.

Till now you were at war with your Father and your Mother,
and with your brothers.

And you have served Satan.

587.

From today live at peace with your Heavenly Father,
and with your Earthly Mother,
and with your Brothers, the Sons of Men.

588.

And fight only against Satan,
lest he rob you of your peace.

589.

I give the peace of your Earthly Mother to your body,
and the peace of your Heavenly Father to your spirit.

And let the peace of both reign among the sons of men.

590.

"Come to me, all that are weary
and that suffer in strife and affliction!

591.

And my peace will strengthen you and comfort you,
for my peace is full of great joy.

592.

Wherefore do I always greet you after this manner:
'Peace be with you!'

593.

Therefore, do you always so greet one another,

that upon your body may descend the peace of your Earthly Mother,
and upon your spirit the peace of your Heavenly Father.

594.

And then you will find peace also among yourselves,
for the kingdom of God is within you.

595.

And now return to your Brothers with whom hitherto you were at war,
and give your peace to them also.

596.

For happy are they that strive for peace,
for they will find the peace of God.

597.

Go, and sin no more,
and give to every one your peace,
even as I have given my peace unto you.

598.

For my peace is of God. 'Peace be with you.' "

And he walked away from them.

599.

And with his peace upon them;

in their heart, the angel of love,
in their mind, the wisdom of law,
and in their hands, the power of rebirth,

they went forth among the sons of men,
to bring the light of peace to those that warred in darkness.

600.

And they dispersed, saying each to the other,

"Peace Be With You!"

The Teaching of Infinite Peace

ESSENE GOSPEL OF PEACE 4

1.

And seeing the multitudes, Jesus went up onto a mountain,
and his disciples followed after him,
and all them who hungered for his words.

2.

And seeing them gathered, he lifted his voice and taught them, saying:

"Peace I bring to thee, my children,
Even the Sevenfold Peace of the Earthly Mother and the Heavenly Father.

3.

Peace I bring to thy heart, guided by the Angel of Love;
Peace I bring to thy mind, guided by the Angel of Wisdom.
Peace I bring to thy body, guided by the Angel of Might;

4.

Through the Angels of Love, Wisdom, and Might,
thou shalt travel the seven paths of the infinite garden,

And thy heart, thy mind, and thy body shall join in union
in the sacred flight to the heavenly sea of peace.

5.

Yea, I tell thee truly, the paths are seven through the infinite garden,
And each must be traversed by the body, the heart and the mind,
Lest thou stumble and fall into the abyss of emptiness.

6.

For as a bird cannot fly with one wing,
so doth thy bird of wisdom need two wings of power and love
to soar above the abyss to the holy Tree of Life.

7.

For the body alone is an abandoned house seen from afar,
what was thought beautiful,
is but ruin and desolation when drawing near.

8.

Our body alone is as a chariot fashioned from gold,
whose maker sets it on a pedestal, *and doth* loath to soil it with use.

Yet as a golden idol, it is ugly and without grace,
for only in movement doth it reveal its purpose.

9.

Like the hollow blackness of a window,
when the wind puts out its candle,

is the body alone,
with no heart and no mind to fill it with light.

10.

And the Heart alone is a sun with no Earth to shine upon,
A light in the void,
a ball of warmth drowned in a sea of blackness.

11.

For when a man doth love,
that love turneth only to its own destruction
when there is no hand to stretch forth in good works,

and no mind to weave the flames of desire into a tapestry of [*spiritual songs*].

12.

Like a whirlwind in the desert is the Heart alone,
with no body and no mind to lead it singing through the cypress and the pine.

13.

And the Mind alone
is a holy scroll that has worn thin with the years, and must be buried.

14.

The truth and beauty of its words have not changed,
yet the eyes can no longer read the faded letters,
and it falleth to pieces in the hands.

15.

So is the Mind without the Heart to give it words,
and without the Body to do its deeds.

16.

For what availeth Wisdom without a heart to feel
and a tongue to give it voice?

Barren as the womb of an aged woman is the Mind alone,
with no heart and no body to fill it with life.

17.

For, lo, I tell thee truly,
the Body, and the Heart, and the Mind
are as a chariot, and a horse, and a driver.

18.

The chariot is the Body,
forged in strength to do the will of the Heavenly Father and the Earthly Mother.

19.

The Heart is the fiery steed, glorious and courageous,
who carries the chariot bravely, whether the road be smooth,
or whether stones and fallen trees lie in its path.

20.

And the driver is the Mind, holding the reins of Wisdom,
seeing from above what lieth on the far horizon,
charting the course of hoofs and wheels.

21.

Give ear, ye heavens, and I will speak;
and hear, O Earth, the words of my mouth.

22.

My doctrine shall drop as the rain,

my speech shall distill as the dew,
as the small rain upon the tender herb,
and as the showers upon the grass.

23.

Blessed is the Child of Light who is strong in body,
for he shall have oneness with the Earth.

24.

Thou shalt celebrate a daily feast with all the gifts of the angel of Earth:

25.

The golden wheat and corn,
the purple grapes of autumn,

26.

the ripe fruits of the trees,
the amber honey of the bees.

27.

Thou shalt seek the fresh air of the forest and of the fields,
and there in the midst of them shalt thou find the angel of Air.

28.

Put off thy shoes and all overclothes
and let the angel of Air embrace thy body,

29.

then shalt thou breathe long and deeply,
that the angel of Air may be brought within thee.

30.

Enter into the cool and flowing river
and let the angel of Water embrace all thy body.

31.

Cast thyself wholly into the enfolding waters,
and as often as thou movest the air with thy breath,
move with thy body the water also.

32.

Then thou shalt seek the Angel of Sun,
and enter into that embrace which doth purify with holy light.

33.

And *know* all these things are of the Holy Law of the Earthly Mother,
she who did give thee birth.

34.

He who hath found peace with the body hath built a holy temple
wherein may dwell forever the spirit of God.

35.

Know this peace with thy mind,
desire this peace with thy heart,
fulfill this peace with thy body.

ESSENE GOSPEL OF PEACE 4

36.

Blessed is the Child of Light who is wise in mind,
for he shall create Heaven.

37.

The mind of the wise is a well-plowed field,
which giveth forth abundance and plenty.

38.

For it thou showest a handful of seed to a wise man,
he will see in his mind's eye a field of golden wheat.

39.

And if thou showest a handful of seed to a fool,
he will see only that which is before him,
and call them worthless pebbles.

40.

And as the field of the wise man giveth forth grain in abundance,
and the field of the fool is a harvest only of stones,
so it is with our thoughts.

41.

As the sheaf of golden wheat lieth hidden within the tiny kernel,
so is the kingdom of heaven hidden within our thoughts.

42.

If they be filled with the Love, Wisdom and Might
of the Angels of the Heavenly Father,

so they shall carry us to the Heavenly Sea,
[the infinite garden of God the eternal father]

43.

Yet if they be stained with corruption, hatred, and ignorance,
they shall chain our feet to pillars of pain and suffering.

44.

No man can serve two masters;

neither can evil thoughts abide in a mind filled with the Light of the Law.

45.

He who hath found peace within his mind
hath learned to soar beyond the realm of the angels.

46.

Know this peace with thy mind,
desire this peace with thy heart,
fulfill this peace with thy body.

47.

Blessed is the Child of Light who is pure in heart,
for he shall see God.

48.

For as the Heavenly Father hath given thee His holy spirit,
and thy Earthly Mother hath given thee Her holy body,

so shall ye give love to all thy brothers.

49.

And thy true brothers are all those who do the will
of thy Heavenly Father and thy Earthly Mother.

50.

Let thy love be as the sun which shines on all the creatures of the Earth,
and does not favor one blade of grass for another.

51.

And this love shall flow as a *[river]* from brother*[hood]* to brother*[hood]*,

52.

And as it is *[wearied]*, so shall it be replenished,
for love is eternal.

53.

Love is stronger than the currents of deep waters.

54.

Love is stronger than death.

55.

And if a man knoweth not love,
he doth build a wall between him and all the creatures of the earth,
and therein doth he dwell in loneliness and pain.

56.

Or he may become as an angry whirlpool
which pulls down into the *[cold]* depths all that floats too near.

57.

For the heart is a sea with mighty waves,

58.

and love and wisdom must temper it,
as the warm sun breaks through the clouds and quiets the restless sea.

59.

He who hath found peace with his brothers
hath entered the kingdom of Love,
and shall see God face to face.

60.

Know this peace with thy mind,
desire this peace with thy heart,
fulfill this peace with thy body.

61.

Blessed is the Child of Light who doth build on Earth the Kingdom of Heaven,
for he shall dwell in both worlds.

62.

Thou Child of Light, do gather ye with thy brothers
and then go ye forth to teach the ways of the Law to those who would hear.

63.

Thou shalt follow the Law of the Brotherhood,

which saith that no one shall have [*exceeding*] wealth,
and no one shall be [*exceedingly*] poor,

yet all shall work [*and live*] together in the garden of the Brotherhood.

64.

For in the infinite garden there are many and diverse flowers,

Who shall say that one is best, because its color is purple,
or that one is favored, because its stalk is long and slender?

65.

[*Thus*] though the brothers [*of mankind*] be of different complexion,
yet do they all toil [*together*] in the vineyard of the Earthly Mother,
and do they all lift their voices together in praise of the Heavenly Father.

66.

And together they [*share*] the holy bread,
and [*together*] they share the holy meal [*with*] thanksgiving,
[*and share before and after the holy prayers of thanksgiving*]

[*And*] there [*cannot*] be peace among peoples
until there be one garden of brotherhood [*of man*] over the Earth.

67.

For how can there be peace,
when each man pursueth his own gain
and doth sell his soul into slavery?

68.

Thou Child of Light, do gather ye with thy brothers
and then go ye forth to teach the ways of the Law
to those who would hear.

69.

He who hath found peace with the Brotherhood of Man
hath made himself the co-worker of God

70.

Know this peace with thy mind,
desire this peace with thy heart,
fulfill this peace with thy body.

ESSENE GOSPEL OF PEACE 4

71.

Blessed is the Child of Light who doth study the Book of the Law,
for he shall be as a candle in the dark of night,
and an island of truth in a sea of falsehood.

72.

For know ye, that the written word which cometh from God
is a reflection of the Heavenly Sea,
even as the bright stars reflect the face of heaven.

73.

As the words of the Ancient Ones are etched
with the hand of God on the Holy Scrolls,
so is the Law engraved on the hearts of the faithful who do study them.

74.

For it was said of old, *in the scriptures*
that in the beginning there were giants on the earth,
and mighty men which were of old, men of renown.

75.

And the Children of Light shall guard and preserve their written word,
lest we become again as beasts,
and know not the Kingdom of the Angels.

76.

Know ye, too, that only through the written word
shalt thou find that Law which is unwritten,
as the spring which floweth from the ground
hath a hidden source in the secret depths beneath the earth.

77.

The written Law is the instrument by which the unwritten Law is understood,
as the mute branch of a tree becomes a singing flute in the hands of the shepherd.

78.

Many there are who would stay in the tranquil valley of ignorance,
where children play and butterflies dance in the sun for their short hour of life.

79.

Yet none can tarry there long,
for ahead [*of us*] rise the somber Mountains of Learning.

80.

There are many who fear to cross,
and there are many who have fallen bruised and bleeding
from their steep and rugged slopes.

Plato's cave

81.

Yet faith is the guide over the gaping chasm,
and perseverance the foothold in the jagged rocks.

82.

Beyond the icy peaks of struggle
lies the peace and beauty of the infinite garden of knowledge,
where the meaning of the Law is made known to the Children of Light.

83.

Here in the center of its forest stands the Tree of Life,
the Mystery of mysteries.

84.

He who hath found peace with the teachings of the Ancients,
through the light of the mind,
through the light of nature, *the Ancient Mysteries*

85.

And through the study of the Holy Word,
hath entered the cloud-filled Hall of the Ancients,
where dwelleth the Holy Brotherhood, of whom no man may speak.

86.

Know this peace with thy mind,
desire this peace with thy heart,
fulfill this peace with thy body.

87.

Blessed is the Child of Light who knoweth his Earthly Mother,
for she is the giver of life.

88.

Know that thy Mother is in thee, and thou art in her.
She bore thee and she giveth thee life.

She it was who gaveth thee thy body,
and to her shalt thou one day give it back again.

89.

Know that the blood which runs in thee
is born of the blood of thy Earthly Mother.

90.

Her [*spirit*] falls *like rain* from the clouds,
leaps up from the womb of the Earth
babbles in the brooks of the mountains,

91.

Flows wide in the rivers of the plains,
sleeps in the lakes,
rages mightily in the tempestuous seas.

92.

Know that the air which thou dost breathe is born of the breath of thy Earthly Mother.

93.

Her breath is [*blue*] azure in the heights of the heavens,
soughs [*on*] the tops of the mountains,
whispers in the leaves of the forest,

94.

billows over the cornfields,
slumbers in the deep valleys,
burns hot in the desert.

95.

Know that the hardness of thy bones is born of the bones of thy Earthly Mother,
of the rocks and of the stones.

96.

Know that the tenderness of thy flesh is born of the flesh of thy Earthly Mother,
she whose flesh waxeth yellow and red in the fruits of the trees.

97.

The light of thy eyes, *and* the hearing of thy ears,
these are born of the colors and the sounds of thy Earthly Mother,

98.

which doth enclose thee about,
as the waves of the sea enclose a fish,
as the eddying air a bird.

99.

I tell thee in truth,
Man is the Son of the Earthly Mother,

100.

and from her did the Son of Man receive his whole body,
even as the body of the newborn babe is born of the womb of his mother.

101.

I tell thee truly, thou art one with the Earthly Mother;
She is in thee, and thou art in her.

102.

Of her wert thou born, in her dost thou live,
and to her shalt thou return again.

103.

Therefore, keep her laws, for none can live long, nor can be happy,
except he who honors his Earthly Mother, and keepeth her laws.

104.

For thy breath is her breath, thy body her body
Thy eyes and thy ears are her eyes and her ears.

105.

He who hath found peace with his Earthly Mother shall never know death.

Know this peace with thy mind,
and desire this peace with thy heart.

ESSENE GOSPEL OF PEACE 4

106.

Blessed is the Child of Light who doth seek his Heavenly Father,
for he shall have eternal life.

107.

He that dwelleth in the secret place of the Most High
shall abide under the shadow of the Almighty.

108.

For He shall give his Angels charge over thee,
to keep thee in all thy ways.

109.

Know ye that the Lord hath been our dwelling place in all generations.

110.

Before the mountains were brought forth,
or ever He had formed the earth and the world,

111.

Even from everlasting to everlasting,
hath there been love between the Heavenly Father and His children.

112.

And how shall this love be sustained?

113.

For from the beginning until the ending of time
doth the holy flame of love encircle the heads
of the Heavenly Father and the Children of Light!

114.

How then shall this love *ever* be extinguished?

115.

Ye that love thy Heavenly Father, do ye then His bidding:
Walk ye with His Holy Angels, and find thy peace with His Holy Law.

116.

For His Law is the entire Law:
Yea, it is the Law of laws.

117.

Through His Law He hath made the Earth and the Heavens to be one *world*;
the mountains and the sea are his footstools.

118.

With His hands He hath made us and fashioned us,
and he gaveth us understanding that we may learn His Law.

119.

He is covered with Light as with a garment:
He stretcheth out the heavens like a curtain.

120.
He maketh the clouds his chariot;
He walketh upon the wings of the wind.
121.
He sendeth the springs into the valleys,
and His breath is in the mighty trees.
122.
In His hand are the deep places of the earth,
the strength of the hills is His also.
123.
The sea is His,
and His hands formed the dry land.
124.
All the heavens declare the Glory of God,
and the firmament showeth his Law.
125.
And to his *faithful and obedient* children doth he bequeath his Kingdom,
Unto those who walk with his Angels,
and find their peace with his Holy Law.
126.
Wouldst thou know more, my children?
127.
How may we speak with our lips
that which cannot be spoken?
128.
It is like a pomegranate eaten by a mute:
How then may he tell of its flavor?
129.
If we say the Heavenly Father dwelleth within us,
then are the heavens ashamed;
130.
If we say He dwelleth without us,
it is falsehood.
131.
The eye which scanneth the far horizon
and the eye which seeth the hearts of men He maketh as one eye.
132.
He is not manifest, [*nor*] He is not hidden.
He is not revealed, nor is He unrevealed.
133.
My children, there are no words to tell that which He is!

134.

Only this do we know:

We are His children,
and He is our Father.

135.

He is our God, and we are the children of His pasture,
and the sheep of His hand.

136.

He who hath found peace with his Heavenly Father
hath entered the Sanctuary of the Holy Law,
and hath made a covenant with God which shall endure forever.

137.

Know this peace with thy mind,
desire this peace with thy heart,
fulfill this peace with thy body,

138.

Though heaven and earth may pass away,
not one letter of the Holy Law shall change or pass away.

139.

For in the beginning was the Law,
and the Law was with God,
and the Law was God.

John 1:1

140.

May the Sevenfold Peace of the Heavenly Father be with thee always.

The Gospel of Jesus Christ

According to the Apostle John Zebedee

The Gospel of the Light

CHAPTER ONE
Divisions 1-30

JOHN 1

The Apostles & the Conversation with Nicodemus

1.

In the beginning was the Word,
and the Word was with God, and the Word was God.

The same was in the beginning with God.

2.

All things were made by him;
and without him was not any thing made that was made.

In him was life;
and the life was the light of men.

And the light shineth in darkness;
and the darkness comprehended it not.

3.

There was a man sent from God, whose name *was* John.

The same came for a witness, to bear witness of the Light,
that all *men* through him might believe.

4.

He was not that Light,
but *was sent* to bear witness of that Light,

That was the true Light,
which lighteth every man that cometh into the world.

5.

He was in the world, and the world was made by him,
and the world knew him not.

He came unto his own, and his own received him not.

6.

But as many as received him,
to them gave he power to become the sons of God,

even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh,
nor of the will of man, but of God.

7.

And the Word was made flesh, and dwelt among us,
full of grace and truth.

(and we beheld his glory, the glory as of the only begotten of the Father,)

8.

John bare witness of him, and cried, saying,
This was he of whom I spake,

He that cometh after me is preferred before me:
for he was before me.

And of his fulness have all we received,
and grace for grace.

9.

For the law was given by Moses,
but grace and truth came by Jesus Christ.

No man hath seen God at any time;
the only begotten Son, which is in the bosom of the Father,
he hath declared *him*.

10.

And this is the record of John,
when the Jews sent priests and Levites from Jerusalem to ask him,
Who art thou?

And he confessed, and denied not; but confessed,
I am not the Christ.

11.

And they asked him,
What then? Art thou Elias?
And he saith, I am not.

Art thou that prophet?
And he answered, No.

12.

Then said they unto him,
Who art thou?
that we may give an answer to them that sent us.
What sayest thou of thyself?

He said,
I *am* the voice of one crying in the wilderness,
Make straight the way of the Lord,
as said the prophet Esaias.

13.

And they which were sent were of the Pharisees.
And they asked him, and said unto him,

Why baptizest thou then,
if thou be not that Christ, nor Elias, neither that prophet?

14.

John answered them, saying,
I baptize with water:
but there standeth one among you, whom ye know not;

He it is, who coming after me is preferred before me,
whose shoe's latchet I am not worthy to unloose.

15.

These things were done in Bethabara beyond Jordan,
where John was baptizing.

The next day John seeth Jesus coming unto him, and saith,
Behold the Lamb of God,
which taketh away the sin of the world.

16.

This is he of whom I said,
After me cometh a man which is preferred before me:
for he was before me.

And I knew him not:
but that he should be made manifest to Israel,
therefore am I come baptizing with water.

17.

And John bare record, saying,
I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not:

but he that sent me to baptize with water,
the same said unto me,

18.

Upon whom thou shalt see the Spirit descending, and remaining on him,
the same is he which baptizeth with the Holy Ghost.

And I saw,
and bare record that this is the Son of God.

19.

Again the next day after John stood, and two of his disciples;
And looking upon Jesus as he walked, he saith,
Behold the Lamb of God!

And the two disciples heard him speak,
and they followed Jesus.

20.

Then Jesus turned,
and saw them following, and saith unto them,
What seek ye?

They said unto him, Rabbi,
(which is to say, being interpreted, Master,)
where dwellest thou?

21.

He saith unto them,
Come and see.

They came and saw where he dwelt, and abode with him that day:
for it was about the tenth hour.

22.

One of the two which heard John *speake*, and followed him,
was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him,
We have found the Messias, which is, being interpreted, the Christ.

23.

And he brought him to Jesus.
And when Jesus beheld him, he said,

Thou art Simon the son of Jona:
thou shalt be called Cephas, which is by interpretation, A stone.

24.

The day following Jesus would go forth into Galilee,
and findeth Philip, and saith unto him,
Follow me.

Now Philip was of Bethsaida,
the city of Andrew and Peter.

25.

Philip findeth Nathanael, and saith unto him,
We have found him,
of whom Moses in the law, and the prophets, did write,

Jesus of Nazareth,
the son of Joseph.

26.

And Nathanael said unto him,
Can there any good thing come out of Nazareth?

Philip saith unto him,
Come and see.

27.

Jesus saw Nathanael coming to him, and saith of him,
Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him,
Whence knowest thou me?

28.

Jesus answered and said unto him,
Before that Philip called thee,
when thou wast under the fig tree, I saw thee.

Nathanael answered and saith unto him,

Rabbi, thou art the Son of God;

thou art the King of Israel.

29.

Jesus answered and said unto him,
Because I said unto thee,

I saw thee under the fig tree, believest thou?

thou shalt see greater things than these.

30.

And he saith unto him,
Verily, verily, I say unto you,

Hereafter ye shall see heaven open,
and the angels of God ascending and descending upon the Son of man.

The Gospel According to John

CHAPTER TWO
Divisions 31-60

JOHN 2-3

31.

And the third day there was a marriage in Cana of Galilee;
and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.

32.

And when they wanted wine, the mother of Jesus saith unto him,
They have no wine.

Jesus saith unto her,
Woman, what have I to do with thee?
mine hour is not yet come.

33.

His mother saith unto the servants,
Whatsoever he saith unto you, do *it*.

And there were set there six waterpots of stone,
after the manner of the purifying of the Jews,
containing two or three firkins apiece.

34.

Jesus saith unto them,
Fill the waterpots with water.
And they filled them up to the brim.

And he saith unto them,
Draw out now, and bear unto the governor of the feast.

And they bare *it*.

35.

When the ruler of the feast had tasted the water that was made wine,
and knew not whence it was:

(but the servants which drew the water knew;)

the governor of the feast called the bridegroom,
And saith unto him,

36.

Every man at the beginning doth set forth good wine;

and when men have well drunk,

then that which is worse:

but thou hast kept the good wine until now.

37.

This beginning of miracles did Jesus in Cana of Galilee,
and manifested forth his glory;
and his disciples believed on him.

After this he went down to Capernaum, he, and his mother,
and his brethren, and his disciples:
and they continued there not many days.

38.

And the Jews' passover was at hand,
and Jesus went up to Jerusalem,

And found in the temple those that sold oxen and sheep and doves,
and the changers of money sitting:

39.

And when he had made a scourge of small cords,

he drove them all out of the temple, and the sheep, and the oxen;
and poured out the changers' money, and overthrew the tables;

40.

And said unto them that sold doves,
Take these things hence;

make not my Father's house an house of merchandise.

And his disciples remembered that it was written,
The zeal of thine house hath eaten me up.

41.

Then answered the Jews and said unto him,
What sign shewest thou unto us, seeing that thou doest these things?

Jesus answered and said unto them,
Destroy this temple, and in three days I will raise it up.

42.

Then said the Jews,
Forty and six years was this temple in building,
and wilt thou rear it up in three days?

But he spake of the temple of his body.

43.

When therefore he was risen from the dead,
his disciples remembered that he had said this unto them;
and they believed the scripture,
and the word which Jesus had said.

44.

Now when he was in Jerusalem at the passover, in the feast *day*,
many believed in his name, when they saw the miracles which he did.

But Jesus did not commit himself unto them,
because he knew all *men*,

And needed not that any should testify of man:
for he knew what was in man.

JOHN 3

45.

There was a man of the Pharisees, named Nicodemus,
a ruler of the Jews:

The same came to Jesus by night, and said unto him,
Rabbi, we know that thou art a teacher come from God:

for no man can do these miracles that thou doest,
except God be with him.

46.

Jesus answered and said unto him,
Verily, verily, I say unto thee,
Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him,
How can a man be born when he is old?

can he enter the second time into his mother's womb, and be born?

47.

Jesus answered,
Verily, verily, I say unto thee,

Except a man be born of water and *of* the Spirit,
he cannot enter into the kingdom of God.

That which is born of the flesh is flesh;
and that which is born of the Spirit is spirit.

48.

Marvel not that I said unto thee,
Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof,
but canst not tell whence it cometh, and whither it goeth:

so is every one that is born of the Spirit.

49.

Nicodemus answered and said unto him,
How can these things be?

Jesus answered and said unto him,
Art thou a master of Israel,
and knowest not these things?

50.

Verily, verily, I say unto thee,
We speak that we do know, and testify that we have seen;
and ye receive not our witness.

If I have told you earthly things, and ye believe not,
how shall ye believe, if I tell you *of* heavenly things?

And no man hath ascended up to heaven,
but he that came down from heaven,
even the Son of man which is in heaven.

51.

And as Moses lifted up the serpent in the wilderness,
even so must the Son of man be lifted up:

That whosoever believeth in him should not perish,
but have eternal life.

For God so loved the world,
that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting life.

52.

For God sent not his Son into the world to condemn the world;
but that the world through him might be saved.

He that believeth on him is not condemned:
but he that believeth not is condemned already,
because he hath not believed in the name of the only begotten Son of God.

53.

And this is the condemnation, that light is come into the world,
and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light,
lest his deeds should be reprov'd.

But he that doeth truth cometh to the light,
that his deeds may be made manifest, that they are wrought in God.

54.

After these things came Jesus and his disciples into the land of Judaea;
and there he tarried with them, and baptized.

And John also was baptizing in Aenon near to Salim,
because there was much water there:

and they came, and were baptized,
for John was not yet cast into prison.

55.

Then there arose a question
between *some* of John's disciples and the Jews about purifying.

And they came unto John, and said unto him,
Rabbi, he that was with thee beyond Jordan,
to whom thou barest witness,

behold, the same baptizeth, and all *men* come to him.

56.

John answered and said,
A man can receive nothing, except it be given him from heaven.

Ye yourselves bear me witness, that I said,
I am not the Christ, but that I am sent before him.

57.

He that hath the bride is the bridegroom:

but the friend of the bridegroom, which standeth and heareth him,
rejoiceth greatly because of the bridegroom's voice:

this my joy therefore is fulfilled.
He must increase, but I *must* decrease.

58.

He that cometh from above is above all:

He that is of the earth is earthly,
and speaketh of the earth:

he that cometh from heaven is above all.

59.

And what he hath seen and heard, that he testifieth;
and no man receiveth his testimony.

He that hath received his testimony hath set to his seal that God is true.

For he whom God hath sent, speaketh the words of God:
for God giveth not the Spirit by measure *unto him*.

60.

The Father loveth the Son,
and hath given all things into his hand.

He that believeth on the Son hath everlasting life:

and he that believeth not the Son shall not see life;
but the wrath of God abideth on him.

The Good News

JOHN 4

61.

When therefore the Lord knew how the Pharisees had heard
that Jesus made and baptized more disciples than John,

(Though Jesus himself baptized not, but his disciples,)

He left Judaea, and departed again into Galilee.

62.

And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called Sychar,
near to the parcel of ground that Jacob gave to his son Joseph.

63.

Now Jacob's well was there.

Jesus therefore, being wearied with *his* journey,
sat thus on the well: *and* it was about the sixth hour.

64.

There cometh a woman of Samaria to draw water:

Jesus saith unto her,
Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

65.

Then saith the woman of Samaria unto him,
How is it that thou, being a Jew,
askest drink of me, which am a woman of Samaria?

(for the Jews have no dealings with the Samaritans.)

66.

Jesus answered and said unto her,
If thou knewest the gift of God, and who it is that saith to thee,
Give me to drink;

thou wouldest have asked of him,
and he would have given thee living water.

67.

The woman saith unto him,
Sir, thou hast nothing to draw with, and the well is deep:
from whence then hast thou that living water?

Art thou greater than our father Jacob,

which gave us the well,
and drank thereof himself, and his children, and his cattle?

68.

Jesus answered and said unto her,
Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst;
but the water that I shall give him
shall be in him a well of water springing up into everlasting life.

69.

The woman saith unto him,
Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her,
Go, call thy husband, and come hither.

70.

The woman answered and said,
I have no husband.

Jesus said unto her,
Thou hast well said, I have no husband:

For thou hast had five husbands;
and he whom thou now hast is not thy husband:
in that saidst thou truly.

71.

The woman saith unto him,
Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say,
that in Jerusalem is the place where men ought to worship.

72.

Jesus saith unto her,
Woman, believe me, the hour cometh, when ye shall neither in this mountain,
nor yet at Jerusalem, worship the Father.

Ye worship ye know not what:

we know what we worship:
for salvation is of the Jews.

73.

But the hour cometh, and now is,
when the true worshippers shall worship the Father in spirit and in truth:
for the Father seeketh such to worship him.

God *is* a Spirit:
and they that worship him must worship *him* in spirit and in truth.

74.

The woman saith unto him,
I know that Messiah cometh, which is called Christ:

when he is come, he will tell us all things.

Jesus saith unto her,
I that speak unto thee am *he*.

75.

And upon this came his disciples,
and marvelled that he talked with the woman:

yet no man said,
What seekest thou? or, Why talkest thou with her?

76.

The woman then left her waterpot,
and went her way into the city, and saith to the men,

Come, see a man, which told me all things that ever I did:
is not this the Christ?

Then they went out of the city, and came unto him.

77.

In the mean while his disciples prayed him, saying,
Master, eat.

But he said unto them,
I have meat to eat that ye know not of.

Therefore said the disciples one to another,
Hath any man brought him *ought* to eat?

78.

Jesus saith unto them,
My meat is to do the will of him that sent me, and to finish his work.

Say not ye,
There are yet four months, and *then* cometh harvest?

79.

Behold, I say unto you,
Lift up your eyes, and look on the fields;
for they are white already to harvest.

And he that reapeth receiveth wages,
and gathereth fruit unto life eternal:
that both he that soweth and he that reapeth may rejoice together.

80.

And herein is that saying true,
One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labour:
other men laboured, and ye are entered into their labours.

81.

And many of the Samaritans of that city believed on him for the saying of the woman,
which testified, He told me all that ever I did.

So when the Samaritans were come unto him,
they besought him that he would tarry with them:
and he abode there two days.

82.

And many more believed because of his own word;

And said unto the woman,
Now we believe, not because of thy saying:
for we have heard *him* ourselves,

and know that this is indeed the Christ,
the Saviour of the world.

83.

Now after two days he departed thence, and went into Galilee.

For Jesus himself testified,
that a prophet hath no honour in his own country.

Then when he was come into Galilee, the Galilaeans received him,
having seen all the things that he did at Jerusalem at the feast:
for they also went unto the feast.

84.

So Jesus came again into Cana of Galilee,
where he made the water wine.

And there was a certain nobleman,
whose son was sick at Capernaum.

85.

When he heard that Jesus was come out of Judaea into Galilee,
he went unto him, and besought him that he would come down,
and heal his son: for he was at the point of death.

86.

Then said Jesus unto him,
Except ye see signs and wonders,
ye will not believe.

The nobleman saith unto him,
Sir, come down ere my child die.

87.

Jesus saith unto him,
Go thy way;
thy son liveth.

And the man believed the word that Jesus had spoken unto him, and he went his way.

88.

And as he was now going down, his servants met him, and told *him*, saying,
Thy son liveth.

Then enquired he of them the hour when he began to amend.

89.

And they said unto him,
Yesterday at the seventh hour the fever left him.

So the father knew that *it was* at the same hour, in the which Jesus said unto him,
Thy son liveth: and himself believed, and his whole house.

90.

This *is* again the second miracle *that* Jesus did,
when he was come out of Judaea into Galilee.

The Gospel According to John

CHAPTER FOUR
Divisions 91-120

JOHN 5 - 6:14

91.

After this there was a feast of the Jews;
and Jesus went up to Jerusalem.

Now there is at Jerusalem by the sheep *market* a pool,
which is called in the Hebrew tongue Bethesda, having five porches.

92.

In these lay a great multitude of impotent folk, of blind, halt, withered,
waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water:

whosoever then first after the troubling of the water stepped in
was made whole of whatsoever disease he had.

93.

And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie,
and knew that he had been now a long time *in that case*, he saith unto him,
Wilt thou be made whole?

94.

The impotent man answered him,
Sir, I have no man, when the water is troubled, to put me into the pool:
but while I am coming, another steppeth down before me.

Jesus saith unto him,
Rise, take up thy bed, and walk.

95.

And immediately the man was made whole, and took up his bed, and walked:
and on the same day was the sabbath.

The Jews therefore said unto him that was cured,

It is the sabbath day:
it is not lawful for thee to carry *thy* bed.

96.

He answered them,
He that made me whole, the same said unto me,
Take up thy bed, and walk.

Then asked they him,
What man is that which said unto thee,
Take up thy bed, and walk?

And he that was healed wist not who it was:

for Jesus had conveyed himself away, a multitude being in *that* place.

97.

Afterward Jesus findeth him in the temple, and said unto him,

Behold, thou art made whole:
sin no more, lest a worse thing come unto thee.

The man departed,
and told the Jews that it was Jesus, which had made him whole.

98.

And therefore did the Jews persecute Jesus, and sought to slay him,
because he had done these things on the sabbath day.

But Jesus answered them,
My Father worketh hitherto, and I work.

99.

Therefore the Jews sought the more to kill him,
because he not only had broken the sabbath,

but said also that God was his Father,
making himself equal with God.

100.

Then answered Jesus and said unto them,
Verily, verily, I say unto you,
The Son can do nothing of himself,

but what he seeth the Father do:
for what things soever he doeth, these also doeth the Son likewise.

101.

For the Father loveth the Son,
and sheweth him all things that himself doeth:
and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth *them*;
even so the Son quickeneth whom he will.

102.

For the Father judgeth no man,
but hath committed all judgment unto the Son:

That all *men* should honour the Son,
even as they honour the Father.

He that honoureth not the Son honoureth not the Father which hath sent him.

103.

Verily, verily, I say unto you,

He that heareth my word, and believeth on him that sent me,
hath everlasting life,
and shall not come into condemnation;
but is passed from death unto life.

104.

Verily, verily, I say unto you,
The hour is coming, and now is,
when the dead shall hear the voice of the Son of God:
and they that hear shall live.

105.

For as the Father hath life in himself;
so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also,
because he is the Son of man.

106.

Marvel not at this:

for the hour is coming,
in the which all that are in the graves shall hear his voice, and shall come forth;

they that have done good, unto the resurrection of life;
and they that have done evil, unto the resurrection of damnation.

107.

I can of mine own self do nothing:
as I hear, I judge:

and my judgment is just;
because I seek not mine own will,
but the will of the Father which hath sent me.

108.

If I bear witness of myself,
my witness is not true.

There is another that beareth witness of me;
and I know that the witness which he witnesseth of me is true.

109.

Ye sent unto John,
and he bare witness unto the truth.

But I receive not testimony from man:
but these things I say, that ye might be saved.

110.

He was a burning and a shining light:
and ye were willing for a season to rejoice in his light.

But I have greater witness than *that* of John:
for the works which the Father hath given me to finish,

the same works that I do,
bear witness of me, that the Father hath sent me.

111.

And the Father himself, which hath sent me,
hath borne witness of me.

Ye have neither heard his voice at any time,
nor seen his shape.

And ye have not his word abiding in you:
for whom he hath sent,
him ye believe not.

112.

Search the scriptures;
for in them ye think ye have eternal life:
and they are they which testify of me.

And ye will not come to me,
that ye might have life.

113.

I receive not honour from men.

But I know you,
that ye have not the love of God in you.

114.

I am come in my Father's name,
and ye receive me not:

if another shall come in his own name,
him ye will receive.

How can ye believe,
which receive honour one of another,
and seek not the honour that *cometh* from God only?

115.

Do not think that I will accuse you to the Father:
there is *one* that accuseth you, *even* Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me:
for he wrote of me.

But if ye believe not his writings,
how shall ye believe my words?

JOHN 6

116.

After these things Jesus went over the sea of Galilee,
which is *the sea* of Tiberias.

And a great multitude followed him,
because they saw his miracles which he did on them that were diseased.

And Jesus went up into a mountain, and there he sat with his disciples.
And the passover, a feast of the Jews, was nigh.

117.

When Jesus then lifted up *his* eyes, and saw a great company come unto him,
he saith unto Philip,

Whence shall we buy bread, that these may eat?

And this he said to prove him:
for he himself knew what he would do.

118.

Philip answered him,
Two hundred pennyworth of bread is not sufficient for them,
that every one of them may take a little.

One of his disciples, Andrew,
Simon Peter's brother, saith unto him,

There is a lad here, which hath five barley loaves, and two small fishes:
but what are they among so many?

119.

And Jesus said, Make the men sit down.

Now there was much grass in the place.
So the men sat down, in number about five thousand.

And Jesus took the loaves; and when he had given thanks,
he distributed to the disciples, and the disciples to them that were set down;
and likewise of the fishes as much as they would.

120.

When they were filled, he said unto his disciples,
Gather up the fragments that remain, that nothing be lost.

Therefore they gathered *them* together,
and filled twelve baskets with the fragments of the five barley loaves,
which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said,
This is of a truth that prophet that should come into the world.

JOHN 6:15 - 6:71

121.

When Jesus therefore perceived that they would come
and take him by force, to make him a king,
he departed again into a mountain himself alone.

And when even was *now* come,
his disciples went down unto the sea, and entered into a ship,
and went over the sea toward Capernaum.

122.

And it was now dark,
and Jesus was not come to them.
And the sea arose by reason of a great wind that blew.

123.

So when they had rowed about twenty five or thirty furlongs,
they see Jesus walking on the sea,
and drawing nigh unto the ship: and they were afraid.

124.

But he saith unto them,
It is I; be not afraid.

Then they willingly received him into the ship:
and immediately the ship was at the land whither they went.

125.

The day following, when the people which stood on the other side of the sea saw
that there was none other boat there, save that one whereinto his disciples were entered,

and that Jesus went not with his disciples into the boat,
but *that* his disciples were gone away alone;

126.

(Howbeit there came other boats from Tiberias
nigh unto the place where they did eat bread,
after that the Lord had given thanks:)

127.

When the people therefore saw that Jesus was not there,
neither his disciples,

they also took [*to*] shipping,
and came to Capernaum, seeking for Jesus.

128.

And when they had found him on the other side of the sea, they said unto him,
Rabbi, when camest thou hither?

129.

Jesus answered them and said,
Verily, verily, I say unto you,

Ye seek me, not because ye saw the miracles,

but because ye did eat of the loaves, and were filled.

130.

Labour not for the meat which perisheth,
but for that meat which endureth unto everlasting life,

which the Son of man shall give unto you:
for him hath God the Father sealed.

131.

Then said they unto him,
What shall we do, that we might work the works of God?

Jesus answered and said unto them,
This is the work of God, that ye believe on him whom he hath sent.

132.

They said therefore unto him,
What sign shewest thou then, that we may see, and believe thee?

what dost thou work?

Our fathers did eat manna in the desert; as it is written,
He gave them bread from heaven to eat.

133.

Then Jesus said unto them,
Verily, verily, I say unto you,

Moses gave you not that bread from heaven;
but my Father giveth you the true bread from heaven.

For the bread of God is
he which cometh down from heaven, and giveth life unto the world.

134.

Then said they unto him,
Lord, evermore give us this bread.

And Jesus said unto them,
I am the bread of life:

he that cometh to me shall never hunger;
and he that believeth on me shall never thirst.

135.

But I said unto you,
That ye also have seen me, and believe not.

All that the Father giveth me shall come to me;
and him that cometh to me I will in no wise cast out.

136.

For I came down from heaven, not to do mine own will,
but the will of him that sent me.

And this is the Father's will which hath sent me,

that of all which he hath given me I should lose nothing,
but should raise it up again at the last day.

137.

And this is the will of him that sent me,

that every one which seeth the Son, and believeth on him,
may have everlasting life:
and I will raise him up at the last day.

138.

The Jews then murmured at him, because he said,
I am the bread which came down from heaven.

139.

And they said,
Is not this Jesus, the son of Joseph,
whose father and mother we know?

how is it then that he saith,
I came down from heaven?

140.

Jesus therefore answered and said unto them,
Murmur not among yourselves.

No man can come to me,
except the Father which hath sent me draw him:
and I will raise him up at the last day.

141.

It is written in the prophets,
And they shall be all taught of God.

Every man therefore that hath heard,
and hath learned of the Father, cometh unto me.

Not that any man hath seen the Father,
save he which is of God, he hath seen the Father.

142.

Verily, verily, I say unto you,
He that believeth on me hath everlasting life.

I am that bread of life.

143.

our fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven,
that a man may eat thereof, and not die.

144.

I am the living bread which came down from heaven:
if any man eat of this bread, he shall live for ever:

and the bread that I will give is my flesh,
which I will give for the life of the world.

145.

The Jews therefore strove among themselves, saying,
How can this man give us *his* flesh to eat?

Then Jesus said unto them,
Verily, verily, I say unto you,

Except ye eat the flesh of the Son of man, and drink his blood,
ye have no life in you.

146.

Whoso eateth my flesh, and drinketh my blood,
hath eternal life;
and I will raise him up at the last day.

For my flesh is meat indeed,
and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood,
dwelleth in me, and I in him.

147.

As the living Father hath sent me,
and I live by the Father:

so he that eateth me,
even he shall live by me.

148.

This is that bread which came down from heaven:

not as your fathers did eat manna, and are dead:

he that eateth of this bread shall live for ever.

149.

These things said he in the synagogue,
as he taught in Capernaum.

Many therefore of his disciples, when they had heard *this*, said,
This is an hard saying; who can hear it?

When Jesus knew in himself that his disciples murmured at it,
he said unto them,

150.

Doth this offend you?

What and if ye shall see the Son of man ascend up where he was before?

It is the spirit that quickeneth; the flesh profiteth nothing:

151.

the words that I speak unto you,
they are spirit, and *they* are life.

But there are some of you that believe not.

For Jesus knew from the beginning who they were that believed not,
and who should betray him.

152.

And he said,
Therefore said I unto you,

that no man can come unto me,
except it were given unto him of my Father.

153.

From that *time* many of his disciples went back,
and walked no more with him.

Then said Jesus unto the twelve,
Will ye also go away?

154.

Then Simon Peter answered him,

Lord, to whom shall we go?
thou hast the words of eternal life.

And we believe and are sure that thou art that Christ,
the Son of the living God.

155.

Jesus answered them,
Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot *the son* of Simon:
for he it was that should betray him, being one of the twelve

After these things Jesus walked in Galilee,
for he would not walk in Jewry, because the Jews sought to kill him.

The Gospel According to John

CHAPTER SIX
Divisions 156-185

JOHN 7

156.

Now the Jews' feast of tabernacles was at hand.

His brethren therefore said unto him,

Depart hence, and go into Judaea,
that thy disciples also may see the works that thou doest.

157.

For *there is* no man *that* doeth any thing in secret,
and he himself seeketh to be known openly.

If thou do these things, shew thyself to the world.

For neither did his brethren believe in him.

158.

Then Jesus said unto them,
My time is not yet come: but your time is always ready.

The world cannot hate you;

but me it hateth,
because I testify of it, that the works thereof are evil.

159.

Go ye up unto this feast:

I go not up yet unto this feast;
for my time is not yet full come.

160.

When he had said these words unto them,
he abode *still* in Galilee.

But when his brethren were gone up, then went he also up unto the feast,
not openly, but as it were in secret.

Then the Jews sought him at the feast, and said,
Where is he?

161.

And there was much murmuring among the people concerning him:

for some said, He is a good man:
others said, Nay; but he deceiveth the people.

Howbeit no man spake openly of him for fear of the Jews.

162.

Now about the midst of the feast Jesus went up into the temple, and taught.

And the Jews marvelled, saying,
How knoweth this man letters, having never learned?

163.

Jesus answered them, and said,
My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine,
whether it be of God, or *whether* I speak of myself.

164.

He that speaketh of himself seeketh his own glory:

but he that seeketh his glory [*of him*]
that sent him,
the same is true, and no unrighteousness is in him.

165.

Did not Moses give you the law,
and *yet* none of you keepeth the law?

Why go ye about to kill me?

166.

The people answered and said,
Thou hast a devil:
who goeth about to kill thee?

167.

Jesus answered and said unto them,
I have done one work, and ye all marvel.

Moses therefore gave unto you circumcision;

(not because it is of Moses, but of the fathers;)
and ye on the sabbath day circumcise a man.

168.

If a man on the sabbath day receive circumcision,
that the law of Moses should not be broken;

are ye angry at me,
because I have made a man every whit whole on the sabbath day?

Judge not according to the appearance,
but judge righteous judgment.

169.

Then said some of them of Jerusalem,
Is not this he, whom they seek to kill?

But, lo, he speaketh boldly, and they say nothing unto him.

170.

Do the rulers know indeed that this is the very Christ?

Howbeit we know this man whence he is:
but when Christ cometh, no man knoweth whence he is.

171.

Then cried Jesus in the temple as he taught, saying,

Ye both know me,
and ye know whence I am:

and I am not come of myself,

but he that sent me is true,
whom ye know not.

172.

But I know him:
for I am from him, and he hath sent me.

Then they sought to take him:

but no man laid hands on him,
because his hour was not yet come.

173.

And many of the people believed on him, and said,

When Christ cometh,
will he do more miracles than these which this *man* hath done?

The Pharisees heard that the people murmured such things concerning him;
and the Pharisees and the chief priests sent officers to take him.

174.

Then said Jesus unto them,
Yet a little while am I with you,
and *then* I go unto him that sent me.

Ye shall seek me, and shall not find *me*:
and where I am, *thither* ye cannot come.

175.

Then said the Jews among themselves,
Whither will he go,
that we shall not find him?

will he go unto the dispersed among the Gentiles,
and teach the Gentiles?

176.

What *manner of* saying is this that he said,

Ye shall seek me, and shall not find *me*:
and where I am, *thither* ye cannot come?

177.

In the last day, that great *day* of the feast,
Jesus stood and cried, saying,

If any man thirst,
let him come unto me, and drink.

He that believeth on me,
as the scripture hath said,
out of his belly shall flow rivers of living water.

178.

(But this spake he of the Spirit,
which they that believe on him should receive:

for the Holy Ghost was not yet *given*;
because that Jesus was not yet glorified.)

179.

Many of the people therefore,
when they heard this saying, said,
Of a truth this is the Prophet.

Others said,
This is the Christ.

180.

But some said,
Shall Christ come out of Galilee?

Hath not the scripture said,

That Christ cometh of the seed of David,
and out of the town of Bethlehem,
where David was?

181.

So there was a division among the people because of him.

And some of them would have taken him;
but no man laid hands on him.

182.

Then came the officers to the chief priests and Pharisees;
and they said unto them,
Why have ye not brought him?

The officers answered,
Never man spake like this man.

183.

Then answered them the Pharisees,
Are ye also deceived?

Have any of the rulers or of the Pharisees believed on him?

But this people who knoweth not the law are cursed.

184.

Nicodemus saith unto them,
(he that came to Jesus by night, being one of them,)

Doth our law judge *any* man,
before it hear him, and know what he doeth?

185.

They answered and said unto him,
Art thou also of Galilee?

Search, and look:
for out of Galilee ariseth no prophet.

And every man went unto his own house.

JOHN 8:1 - 8:30

186.

Jesus went unto the mount of Olives.

And early in the morning he came again into the temple,
and all the people came unto him;
and he sat down, and taught them.

187.

And the scribes and Pharisees brought unto him a woman taken in adultery;
and when they had set her in the midst,

They say unto him,

188.

Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned:
but what sayest thou?

189.

This they said, tempting him,
that they might have to accuse him.

But Jesus stooped down,
and with *his* finger wrote on the ground,
as though he heard them not.

190.

So when they continued asking him, he lifted up himself,
and said unto them,
He that is without sin among you,
let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

191.

And they which heard *it*,
being convicted by *their own* conscience, went out one by one,
beginning at the eldest, *even* unto the last:

and Jesus was left alone, and the woman standing in the midst.

192.

When Jesus had lifted up himself, and saw none but the woman,
he said unto her,

Woman, where are those thine accusers?
hath no man condemned thee?

193.

She said,
No man, Lord.

And Jesus said unto her,
Neither do I condemn thee:
go, and sin no more.

194.

Then spake Jesus again unto them, saying,

I am the light of the world:

he that followeth me shall not walk in darkness,
but shall have the light of life.

195.

The Pharisees therefore said unto him,

Thou bearest record of thyself;
thy record is not true.

196.

Jesus answered and said unto them,

Though I bear record of myself,
yet my record is true:

for I know whence I came, and whither I go;

but ye cannot tell whence I come, and whither I go.

197.

Ye judge after the flesh;
I judge no man.

And yet if I judge, my judgment is true:

for I am not alone,
but I and the Father that sent me.

198.

It is also written in your law,
that the testimony of two men is true.

I am one that bear witness of myself,
and the Father that sent me beareth witness of me.

199.

Then said they unto him,
Where is thy Father?

200.

Jesus answered,
Ye neither know me, nor my Father:

if ye had known me,
ye should have known my Father also.

201.

These words spake Jesus in the treasury, as he taught in the temple:
and no man laid hands on him; for his hour was not yet come.

Then said Jesus again unto them,

202.

I go my way,
and ye shall seek me, and shall die in your sins:

whither I go, ye cannot come.

203.

Then said the Jews,
Will he kill himself?

because he saith,
Whither I go, ye cannot come.

204.

And he said unto them,
Ye are from beneath;
I am from above:

Ye are of this world;
I am not of this world.

205.

I said therefore unto you,
that ye shall die in your sins:

for if ye believe not that I am *he*,
ye shall die in your sins.

206.

Then said they unto him,
Who art thou?

And Jesus saith unto them,
Even *the same* that I said unto you from the beginning.

207.

I have many things to say and to judge of you:

but he that sent me is true;
and I speak to the world those things which I have heard of him.

They understood not that he spake to them of the Father.

208.

Then said Jesus unto them,
When ye have lifted up the Son of man,
then shall ye know that I am *he*,

and *that* I do nothing of myself;

209.

but as my Father hath taught me,
I speak these things.

And he that sent me is with me:

210.

the Father hath not left me alone;
for I do always those things that please him.

[8:30] As he spake these words, many believed on him.

The Gospel According to John

CHAPTER EIGHT
Divisions 211-235

JOHN 8:31 - 8:59

211.

[8:31] Then said Jesus to those Jews which believed on him,

If ye continue in my word,
then are ye my disciples indeed;

And ye shall know the truth,
and the truth shall make you free.

212.

They answered him,
We be Abraham's seed,
and were never in bondage to any man:

how sayest thou,
Ye shall be made free?

213.

Jesus answered them,
Verily, verily, I say unto you,

Whosoever committeth sin is the servant of sin.

214.

And the servant abideth not in the house for ever:
but the Son abideth ever.

If the Son therefore shall make you free,
ye shall be free indeed.

215.

I know that ye are Abraham's seed;

but ye seek to kill me,
because my word hath no place in you.

216.

I speak that which I have seen with my Father:
and ye do that which ye have seen with your father.

They answered and said unto him,
Abraham is our father.

217.
Jesus saith unto them,
If ye were Abraham's children,
ye would do the works of Abraham.
218.
But now ye seek to kill me,

a man that hath told you the truth,
which I have heard of God:
219.
this did not Abraham.

Ye do the deeds of your father.
220.
Then said they to him,
We be not born of fornication;

we have one Father, *even* God.
221.
Jesus said unto them,
If God were your Father, ye would love me:

for I proceeded forth and came from God;
neither came I of myself, but he sent me.
222.
Why do ye not understand my speech?
even because ye cannot hear my word.

Ye are of *your* father the devil,
and the lusts of your father ye will do.
223.
He was a murderer from the beginning,
and abode not in the truth,
because there is no truth in him.
224.
When he speaketh a lie,
he speaketh of his own:

for he is a liar, and the father of it.
225.
And because I tell *you* the truth,
ye believe me not.

Which of you convinceth me of sin?

And if I say the truth,
why do ye not believe me?
226.
He that is of God heareth God's words:

ye therefore hear *them* not,

because ye are not of God.

227.

Then answered the Jews, and said unto him,
Say we not well that thou art a Samaritan, and hast a devil?

228.

Jesus answered,
I have not a devil;
but I honour my Father, and ye do dishonour me.

And I seek not mine own glory:
there is one that seeketh and judgeth.

229.

Verily, verily, I say unto you,
If a man keep my saying, he shall never see death.

Then said the Jews unto him,
Now we know that thou hast a devil.

230.

Abraham is dead, and the prophets;
and thou sayest,

If a man keep my saying,
he shall never taste of death.

231.

Art thou greater than our father Abraham, which is dead?
and the prophets [*who*] are dead?

whom makest thou thyself?

232.

Jesus answered,
If I honour myself, my honour is nothing:

it is my Father that honoureth me;
of whom ye say, that he is your God:

233.

Yet ye have not known him;
but I know him:

and if I should say, I know him not,
I shall be a liar like unto you:
but I know him, and keep his saying.

234.

Your father Abraham rejoiced to see my day:
and he saw *it*, and was glad.

Then said the Jews unto him,
Thou art not yet fifty years old, and hast thou seen Abraham?

235.

Jesus said unto them,
Verily, verily, I say unto you,

Before Abraham was, I am.

[*Lamech was Noah's father*]

Then took they up stones to cast at him:
but Jesus hid himself, and went out of the temple,
going through the midst of them, and so passed by.

The Gospel According to John

CHAPTER NINE
Divisions 236-265

JOHN 9

236.

And as *Jesus* passed by,
he saw a man which was blind from *his* birth.

And his disciples asked him, saying,
Master, who did sin,
this man, or his parents, that he was born blind?

237.

Jesus answered,
Neither hath this man sinned, nor his parents:
but that the works of God should be made manifest in him.

238.

I must work the works of him that sent me, while it is day:
the night cometh, when no man can work.

As long as I am in the world,
I am the light of the world.

239.

When he had thus spoken,
he spat on the ground, and made clay of the spittle,
and he anointed the eyes of the blind man with the clay,

And said unto him,
Go, wash in the pool of Siloam,
(which is by interpretation, Sent.)

240.

He went his way therefore,
and washed, and came seeing.

The neighbours therefore,
and they which before had seen him that he was blind, said,
Is not this he that sat and begged?

241.

Some said, This is he.
Others said, He is like him.

But he said,
I am he.

242.

Therefore said they unto him,
How were thine eyes opened?

He answered and said,
A man that is called Jesus made clay,
and anointed mine eyes,

243.

and said unto me,

Go to the pool of Siloam, and wash:

and I went and washed,
and I received sight.

244.

Then said they unto him,
Where is he?

He said,
I know not.

245.

They brought to the Pharisees him that aforetime was blind.

And it was the sabbath day when Jesus made the clay,
and opened his eyes.

246.

Then again the Pharisees also asked him how he had received his sight.

He said unto them,
He put clay upon mine eyes,
and I washed, and do see.

247.

Therefore said some of the Pharisees,
This man is not of God,
because he keepeth not the sabbath day.

Others said,
How can a man that is a sinner do such miracles?

And there was a division among them.

248.

They say unto the blind man again,
What sayest thou of him,
that he hath opened thine eyes?

He said,
He is a prophet.

249.

But the Jews did not believe concerning him,
that he had been blind, and received his sight,

until they called the parents of him that had received his sight.

And they asked them, saying,

250.

Is this your son,
who ye say was born blind?

how then doth he now see?

His parents answered them and said,
We know that this is our son,
and that he was born blind:

251.

But by what means he now seeth, we know not;
or who hath opened his eyes, we know not:

he is of age; ask him:
he shall speak for himself.

252.

These *words* spake his parents, because they feared the Jews:
for the Jews had agreed already,

that if any man did confess that he was Christ,
he should be put out of the synagogue.

Therefore said his parents,
He is of age; ask him.

253.

Then again called they the man that was blind, and said unto him,

Give God the praise:
we know that this man is a sinner.

254.

He answered and said,
Whether he be a sinner *or not*,
I know not:

One thing I do know,
that whereas I was blind, now I see.

255.

Then said they to him again,
What did he to thee?

how opened he thine eyes?

256.

He answered them,
I have told you already, and ye did not hear:

wherefore would ye hear *it* again?
will ye also be his disciples?

257.

Then they reviled him, and said,
Thou art his disciple;
but we are Moses' disciples.

We know that God spake unto Moses:
as for this fellow, we know not from whence he is.

258.

The man answered and said unto them,
Why herein is a marvellous thing,

that ye know not from whence he is,
and *yet* he hath opened mine eyes.

259.

Now we know that God heareth not sinners:

but if any man be a worshipper of God, and doeth his will,
him he heareth.

Since the world began was it not heard
that any man opened the eyes of one that was born blind.

260.

If this man were not of God,
he could do nothing.

They answered and said unto him,
Thou wast altogether born in sins, and thou dost teach us?

And they cast him out.

261.

Jesus heard that they had cast him out;
and when he had found him, he said unto him,

Dost thou believe on the Son of God?

He answered and said,
Who is he, Lord,
that I might believe on him?

262.

And Jesus said unto him,
Thou hast both seen him, and it is he that talketh with thee.

And he said,
Lord, I believe.

And he worshipped him.

263.

And Jesus said,
For judgment I am come into this world,
that they which see not might see;

and that they which see might be made blind.

264.

And *some* of the Pharisees which were with him heard these words, and said unto him,
Are we blind also?

265.

Jesus said unto them,
If ye were blind, ye should have no sin:

But now ye say, We see;
therefore your sin remaineth.

The Gospel According to John

CHAPTER TEN
Divisions 266-290

JOHN 10

266.

Verily, verily, I say unto you,
He that entereth not by the door into the sheepfold,
but climbeth up some other way,

the same is a thief and a robber.

267.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth;

and the sheep hear his voice:
and he calleth his own sheep by name, and leadeth them out.

268.

And when he putteth forth his own sheep,
he goeth before them, and the sheep follow him:
for they know his voice.

And a stranger will they not follow,
but will flee from him:
for they know not the voice of strangers.

269.

This parable spake Jesus unto them:
but they understood not what things they were which he spake unto them.

Then said Jesus unto them again,
Verily, verily, I say unto you,

I am the door of the sheep.

270.

All that ever came before me are thieves and robbers:
but the sheep did not hear them.

I am the door:

by me if any man enter in, he shall be saved,
and shall go in and out, and find pasture.

271.

The thief cometh not, but for to steal,
and to kill, and to destroy:

I am come that they might have life,

and that they might have *it* more abundantly.

272.

I am the good shepherd:

the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd,
whose own the sheep are not,

273.

seeth the wolf coming,
and leaveth the sheep, and fleeth:

and the wolf catcheth them,
and scattereth the sheep.

The hireling fleeth,
because he is an hireling,
and careth not for the sheep.

274.

I am the good shepherd,
and know my *sheep*, and am known of mine.

As the Father knoweth me,
even so know I the Father:

and I lay down my life for the sheep.

275.

And other sheep I have, which are not of this fold:
them also I must bring,

and they shall hear my voice;
and there shall be one fold, *and* one shepherd.

276.

Therefore doth my Father love me,
because I lay down my life,
that I might take it again.

No man taketh it from me,
but I lay it down of myself.

277.

I have power to lay it down,
and I have power to take it again.

This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings.

278.

And many of them said,

He hath a devil, and is mad;
why hear ye him?

Others said,

These are not the words of him that hath a devil.

Can a devil open the eyes of the blind?

279.

And it was at Jerusalem, [*for*] the feast of the dedication,
and it was winter.

And Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him,

How long dost thou make us to doubt?

If thou be the Christ, tell us plainly.

280.

Jesus answered them,
I told you, and ye believed not:

the works that I do in my Father's name,
they bear witness of me.

281.

But ye believe not,
because ye are not of my sheep,

as I said unto you.
My sheep hear my voice,
and I know them, and they follow me:

282.

And I give unto them eternal life;
and they shall never perish,

neither shall any *man* pluck them out of my hand.

283.

My Father, which gave *them* me,
is greater than all;

and no *man* is able to pluck *them* out of my Father's hand.

I and *my* Father are one.

284.

Then the Jews took up stones again to stone him.

Jesus answered them,
Many good works have I shewed you from my Father;

for which of those works do ye stone me?

285.

The Jews answered him, saying,
For a good work we stone thee not;
but for blasphemy;

and because that thou, being a man,
makest thyself God.

286.

Jesus answered them,
Is it not written in your law,

I said,
Ye are gods?

287.

If he called them gods,
unto whom the word of God came,

and the scripture cannot be broken;

Say ye of him,
whom the Father hath sanctified, and sent into the world,

Thou blasphemest;

because I said,
I am the Son of God?

288.

If I do not the works of my Father,
believe me not.

But if I do,
though ye believe not me, believe the works:

that ye may know, and believe,
that the Father *is* in me, and I in him.

289.

Therefore they sought again to take him:
but he escaped out of their hand,

And went away again beyond Jordan
into the place where John at first baptized;
and there he abode.

290.

And many resorted unto him, and said,
John did no miracle:
but all things that John spake of this man were true.

And many believed on him there.

JOHN 11:1 - 11:54

291.

Now a certain *man* was sick, *named* Lazarus,
of Bethany, the town of Mary and her sister Martha.

(It was *that* Mary which anointed the Lord with ointment,
and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying,
Lord, behold, he whom thou lovest is sick.

292.

When Jesus heard *that*, he said,

This sickness is not unto death,
but for the glory of God,
that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

293.

When he had heard therefore that he was sick,
he abode two days still in the same place where he was.

Then after that saith he to *his* disciples,
Let us go into Judaea again.

294.

His disciples say unto him,
Master, the Jews of late sought to stone thee;
and goest thou thither again?

Jesus answered,
Are there not twelve hours in the day?

295.

If any man walk in the day,
he stumbleth not,
because he seeth the light of this world.

But if a man walk in the night,
he stumbleth, because there is no light in him.

296.

These things said he:
and after that he saith unto them,

Our friend Lazarus sleepeth;
but I go, that I may awake him out of sleep.

297.

Then said his disciples,
Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death:

but they thought that he had spoken of taking of rest in sleep.

298.

Then said Jesus unto them plainly,
Lazarus is dead.

And I am glad for your sakes that I was not there,
to the intent ye may believe;
nevertheless let us go unto him.

299.

Then said Thomas, which is called Didymus, unto his fellow disciples,
Let us also go,
that we may die with him.

Then when Jesus came,
he found that he had *lain* in the grave four days already.

300.

Now Bethany was nigh unto Jerusalem,
about fifteen furlongs off:

And many of the Jews came to Martha and Mary,
to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming,
went and met him:
but Mary sat *still* in the house.

301.

Then said Martha unto Jesus,
Lord, if thou hadst been here,
my brother had not died.

But I know, that even now,
whatsoever thou wilt ask of God,
God will give *it* thee.

302.

Jesus saith unto her,
Thy brother shall rise again.

Martha saith unto him,
I know that he shall rise again in the resurrection at the last day.

303.

Jesus said unto her,
I am the resurrection, and the life:

he that believeth in me,
though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.

304.

Believest thou this?

She saith unto him,
Yea, Lord:
I believe that thou art the Christ,

the Son of God, which should come into the world.

305.

And when she had so said, she went her way,
and called Mary her sister secretly, saying,

The Master is come, and calleth for thee.

As soon as she heard *that*,
she arose quickly, and came unto him.

306.

Now Jesus was not yet come into the town,
but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her,
when they saw Mary, that she rose up hastily and went out,
followed her, saying,

She goeth unto the grave to weep there.

307.

Then when Mary was come where Jesus was, and saw him,
she fell down at his feet, saying unto him,

Lord, if thou hadst been here, my brother had not died.

308.

When Jesus therefore saw her weeping,
and the Jews also weeping which came with her,
he groaned in the spirit, and was troubled, and said,

Where have ye laid him?

They said unto him,
Lord, come and see.

309.

Jesus wept.

Then said the Jews,
Behold how he loved him!

And some of them said,
Could not this man,
which opened the eyes of the blind,
have caused that even this man should not have died?

310.

Jesus therefore again groaning in himself cometh to the grave.

It was a cave, and a stone lay upon it.

Jesus said,
Take ye away the stone.

311.

Martha, the sister of him that was dead, saith unto him,
Lord, by this time he stinketh:
for he hath been *dead* four days.

312.

Jesus saith unto her,
Said I not unto thee,

that, if thou wouldest believe,
thou shouldest see the glory of God?

Then they took away the stone *from the place* where the dead was laid.

313.

And Jesus lifted up *his* eyes, and said,

Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always:

but because of the people which stand by I said *it*,
that they may believe that thou hast sent me.

314.

And when he thus had spoken, he cried with a loud voice,
Lazarus, come forth.

And he that was dead came forth,
bound hand and foot with graveclothes:
and his face was bound about with a napkin.

315.

Jesus saith unto them,
Loose him, and let him go.

Then many of the Jews which came to Mary,
and had seen the things which Jesus did, believed on him.

But some of them went their ways to the Pharisees,
and told them what things Jesus had done.

316.

Then gathered the chief priests and the Pharisees a council, and said,
What do we?
for this man doeth many miracles.

317.

If we let him thus alone,
all *men* will believe on him:
and the Romans shall come and take away both our place and nation.

318.

And one of them, *named* Caiaphas,
being the high priest that same year, said unto them,

Ye know nothing at all,
nor consider that it is expedient for us,

that one man should die for the people,

and that the whole nation perish not.

319.

And this spake he not of himself;
but being high priest that year,
he prophesied that Jesus should die for that nation;

And not for that nation only,
but that also he should gather together in one the children of God that were scattered abroad.

320.

Then from that day forth they took counsel together for to put him to death.

[11:54] Jesus therefore walked no more openly among the Jews;
but went thence unto a country near to the wilderness,

into a city called Ephraim,
and there continued with his disciples.

The Gospel According to John

CHAPTER TWELVE
Divisions 321-355

JOHN 11:55 - 12

321.

[11:55] And the Jews' passover was nigh at hand:
and many went out of the country up to Jerusalem before the passover, to purify themselves.

Then sought they for Jesus,
and spake among themselves, as they stood in the temple,

What think ye,
that he will not come to the feast?

322.

Now both the chief priests and the Pharisees had given a commandment,
that, if any man knew where he were,
he should shew *it*, that they might take him.

323.

Then Jesus six days before the passover came to Bethany,
where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper; and Martha served:
but Lazarus was one of them that sat at the table with him.

324.

Then took Mary a pound of ointment of spikenard, very costly,
and anointed the feet of Jesus, and wiped his feet with her hair:
and the house was filled with the odour of the ointment.

325.

Then saith one of his disciples,
Judas Iscariot, Simon's *son*, which should betray him,

Why was not this ointment sold for three hundred pence,
and given to the poor?

This he said, not that he cared for the poor;

but because he was a thief,
and had the bag, and bare what was put therein.

326.

Then said Jesus,
Let her alone:
against the day of my burying hath she kept this.

For the poor always ye have with you;
but me ye have not always.

327.

Much people of the Jews therefore knew that he was there:

and they came not for Jesus' sake only,
but that they might see Lazarus also, whom he had raised from the dead.

328.

But the chief priests consulted that they might put Lazarus also to death;

Because that by reason of him many of the Jews went away,
and believed on Jesus.

329.

On the next day much people that were come to the feast,
when they heard that Jesus was coming to Jerusalem,

Took branches of palm trees, and went forth to meet him, and cried,

Hosanna:
Blessed *is* the King of Israel that cometh in the name of the Lord.

330.

And Jesus, when he had found a young ass, sat thereon;
as it is written,

Fear not, daughter of Sion:
behold, thy King cometh, sitting on an ass's colt.

331.

These things understood not his disciples at the first:
but when Jesus was glorified,

then remembered they that these things were written of him,
and *that* they had done these things unto him.

332.

The people therefore that was with him
when he called Lazarus out of his grave,
and raised him from the dead, bare record.

For this cause the people also met him,
for that they heard that he had done this miracle.

333.

The Pharisees therefore said among themselves,
Perceive ye how ye prevail nothing?

behold, the world is gone after him.

334.

And there were certain Greeks among them that came up to worship at the feast:

The same came therefore to Philip, which was of Bethsaida of Galilee,
and desired him, saying,

Sir, we would see Jesus.

335.

Philip cometh and telleth Andrew:
and again Andrew and Philip tell Jesus.

And Jesus answered them, saying,

The hour is come,
that the Son of man should be glorified.

336.

Verily, verily, I say unto you,

Except a corn of wheat fall into the ground and die,
it abideth alone:

but if it die,
it bringeth forth much fruit.

337.

He that loveth his life shall lose it;
and he that hateth his life in this world shall keep it unto life eternal.

338.

If any man serve me,
let him follow me;

and where I am,
there shall also my servant be:

if any man serve me,
him will *my* Father honour.

339.

Now is my soul troubled;
and what shall I say?

Father, save me from this hour:
but for this cause came I unto this hour.

Father, glorify thy name.

340.

Then came there a voice from heaven, *saying*,

I have both glorified *it*,
and will glorify *it* again.

341.

The people therefore, that stood by, and heard *it*,
said that it thundered:

others said,

An angel spake to him.

342.

Jesus answered and said,

This voice came not because of me,
but for your sakes.

343.

Now is the judgment of this world:
now shall the prince of this world be cast out.

And I, if I be lifted up from the earth,
will draw all *men* unto me.

This he said,
signifying what death he should die.

344.

The people answered him,
We have heard out of the law that Christ abideth for ever:

and how sayest thou,
The Son of man must be lifted up?

who is this Son of man?

345.

Then Jesus said unto them,
Yet a little while is the light with you.

Walk while ye have the light,
lest darkness come upon you:

for he that walketh in darkness knoweth not whither he goeth.

346.

While ye have light,
believe in the light,
that ye may be the children of light.

These things spake Jesus, and departed,
and did hide himself from them.

347.

But though he had done so many miracles before them,
yet they believed not on him:

That the saying of Esaias the prophet might be fulfilled,
which he spake,

Lord, who hath believed our report?
and to whom hath the arm of the Lord been revealed?

348.

Therefore they could not believe,
because that Esaias said again,

He hath blinded their eyes, and hardened their heart;

that they should not see with *their* eyes,
nor understand with *their* heart,
and be converted, and I should heal them.

These things said Esaias,
when he saw his glory, and spake of him.

349.

Nevertheless among the chief rulers also many believed on him;

but because of the Pharisees they did not confess *him*,
lest they should be put out of the synagogue:

For they loved the praise of men more than the praise of God.

350.

Jesus cried and said,

He that believeth on me,
believeth not on me, but on him that sent me.

And he that seeth me seeth him that sent me.

351.

I am come a light into the world,
that whosoever believeth on me should not abide in darkness.

352.

And if any man hear my words, and believe not,
I judge him not:

for I came not to judge the world,
but to save the world.

353.

He that rejecteth me, and receiveth not my words,
hath one that judgeth him:

the word that I have spoken,
the same shall judge him in the last day.

354.

For I have not spoken of myself;
but the Father which sent me,

he gave me a commandment,
what I should say, and what I should speak.

355.

And I know that his commandment is life everlasting:

whatsoever I speak therefore,
even as the Father said unto me, so I speak.

The Last Supper Conversation

JOHN 13

356.

Now before the feast of the passover,
when Jesus knew that his hour was come
that he should depart out of this world unto the Father,

having loved his own which were in the world,
he loved them unto the end.

357.

And supper being ended,
the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

358.

Jesus knowing that the Father had given all things into his hands,
and that he was come from God,
and went to God;

359.

He riseth from supper, and laid aside his garments;
and took a towel, and girded himself.

After that he poureth water into a bason,
and began to wash the disciples' feet,
and to wipe *them* with the towel wherewith he was girded.

360.

Then cometh he to Simon Peter:
and Peter saith unto him,

Lord, dost thou wash my feet?

361.

Jesus answered and said unto him,

What I do thou knowest not now;
but thou shalt know hereafter.

362.

Peter saith unto him,
Thou shalt never wash my feet.

Jesus answered him,
If I wash thee not,
thou hast no part with me.

363.

Simon Peter saith unto him,
Lord, not my feet only,
but also *my* hands and *my* head.

364.

Jesus saith to him,
He that is washed needeth not save to wash *his* feet,
but is clean every whit:
and ye are clean, but not all.

For he knew who should betray him;
therefore said he,
Ye are not all clean.

365.

So after he had washed their feet,
and had taken his garments,
and was set down again, he said unto them,

366.

Know ye what I have done to you?

Ye call me Master and Lord:
and ye say well; for *so* I am.

367.

If I then, *your* Lord and Master,
have washed your feet;
ye also ought to wash one another's feet.

For I have given you an example,
that ye should do as I have done to you.

368.

Verily, verily, I say unto you,
The servant is not greater than his lord;

neither he that is sent
greater than he that sent him.

If ye know these things,
happy are ye if ye do them.

369.

I speak not of you all:
I know whom I have chosen:

but that the scripture may be fulfilled,
He that eateth bread with me
hath lifted up his heel against me.

370.

Now I tell you before it come,

that, when it is come to pass,
ye may believe that I am *he*.

371.

Verily, verily, I say unto you,
He that receiveth whomsoever I send
receiveth me;

and he that receiveth me
receiveth him that sent me.

372.

When Jesus had thus said,
he was troubled in spirit,
and testified, and said,

373.

Verily, verily, I say unto you,
that one of you shall betray me.

Then the disciples looked one on another,
doubting of whom he spake.

374.

Now there was leaning on Jesus' bosom one of his disciples,
whom Jesus loved.

Simon Peter therefore beckoned to him,
that he should ask who it should be of whom he spake.

375.

He then lying on Jesus' breast saith unto him,
Lord, who is it?

Jesus answered,
He it is, to whom I shall give a sop,
when I have dipped *it*.

376.

And when he had dipped the sop,
he gave *it* to Judas Iscariot, *the son* of Simon.

And after the sop Satan entered into him.

377.

Then said Jesus unto him,
That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him.

378.

For some *of them* thought, because Judas had the bag,
that Jesus had said unto him,

Buy *those things* that we have need of against the feast;
or, that he should give something to the poor.

379.

He then having received the sop went immediately out:
and it was night.

Therefore, when he was gone out, Jesus said,

380.

Now is the Son of man glorified,
and God is glorified in him.

If God be glorified in him,
God shall also glorify him in himself,
and shall straightway glorify him.

381.

Little children,
yet a little while I am with you.

Ye shall seek me:

and as I said unto the Jews,
Whither I go, ye cannot come;

so now I say to you.

382.

A new commandment I give unto you,
That ye love one another;

as I have loved you, ye also love one another.

By this shall all *men* know that ye are my disciples,
if ye have love one to another.

383.

Simon Peter said unto him,
Lord, whither goest thou?

Jesus answered him,
Whither I go, thou canst not follow me now;
but thou shalt follow me afterwards.

384.

Peter said unto him,
Lord, why cannot I follow thee now?

I will lay down my life for thy sake.

385.

Jesus answered him,
Wilt thou lay down thy life for my sake?

Verily, verily, I say unto thee,
The cock shall not crow,
till thou hast denied me thrice.

JOHN 14

386.

Let not your heart be troubled:
ye believe in God, believe also in me.

387.

In my Father's house are many mansions:

if *it were* not so,
I would have told you.

I go to prepare a place for you.

388.

And if I go and prepare a place for you,

I will come again, and receive you unto myself;
that where I am, *there* ye may be also.

And whither I go ye know,
and the way ye know.

389.

Thomas saith unto him,
Lord, we know not whither thou goest;
and how can we know the way?

390.

Jesus saith unto him,
I am the way,
the truth, and the life:

no man cometh unto the Father,
but by me.

391.

If ye had known me,
ye should have known my Father also:
and from henceforth ye know him,
and have seen him.

392.

Philip saith unto him,
Lord, shew us the Father,
and it sufficeth us.

Jesus saith unto him,
Have I been so long time with you,
and yet hast thou not known me, Philip?

393.

He that hath seen me hath seen the Father;

and how sayest thou *then*,
Shew us the Father?

Believest thou not that I am in the Father,
and the Father in me?

394.

The words that I speak unto you I speak not of myself:

but the Father that dwelleth in me,
he doeth the works.

395.

Believe me that I *am* in the Father,
and the Father in me:

or else believe me for the very works' sake.

396.

Verily, verily, I say unto you,
He that believeth on me,
the works that I do shall he do also;

and greater *works* than these shall he do;
because I go unto my Father.

397.

And whatsoever ye shall ask in my name,
that will I do,

that the Father may be glorified in the Son.

If ye shall ask any thing in my name,
I will do *it*.

398.

If ye love me,
keep my commandments.

And I will pray the Father,
and he shall give you another Comforter,
that he may abide with you for ever;

399.

Even the Spirit of truth;
whom the world cannot receive,

because it seeth him not,
neither knoweth him:

400.

but ye know him;

for he dwelleth with you,
and shall be in you.

I will not leave you comfortless:

I will come to you.

401.

Yet a little while, and the world seeth me no more;
but ye see me:

because I live,
ye shall live also.

At that day ye shall know that I *am* in my Father,
and ye in me, and I in you.

402.

He that hath my commandments, and keepeth them,
he it is that loveth me:

and he that loveth me shall be loved of my Father,
and I will love him,
and will manifest myself to him.

403.

Judas saith unto him, not Iscariot,

Lord, how is it that thou wilt manifest thyself unto us,
and not unto the world?

404.

Jesus answered and said unto him,

If a man love me,
he will keep my words:

and my Father will love him,

and we will come unto him,
and make our abode with him.

405.

He that loveth me not keepeth not my sayings:

and the word which ye hear is not mine,
but the Father's which sent me.

406.

These things have I spoken unto you,
being *yet* present with you.

But the Comforter, *which is* the Holy Ghost,
whom the Father will send in my name,

he shall teach you all things,
and bring all things to your remembrance,
whatsoever I have said unto you.

407.

Peace I leave with you,
my peace I give unto you:

not as the world giveth,
give I unto you.

Let not your heart be troubled,
neither let it be afraid.

408.

Ye have heard how I said unto you,

I go away, and come *again* unto you.

If ye loved me, ye would rejoice, because I said,
I go unto the Father:
for my Father is greater than I.

409.

And now I have told you before it come to pass,
that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you:
for the prince of this world cometh,
and hath nothing in me.

410.

But that the world may know that I love the Father;
and as the Father gave me commandment,
even so I do.

Arise, let us go hence.

The Gospel According to John

CHAPTER FIFTEEN
Divisions 411-445

JOHN 15 - 16:16

411.

I am the true vine,
and my Father is the husbandman.

412.

Every branch in me that beareth not fruit
he taketh away:

and every *branch* that beareth fruit,
he purgeth it,
that it may bring forth more fruit.

413.

Now ye are clean
through the word which I have spoken unto you.

Abide in me, and I in you.

414.

As the branch cannot bear fruit of itself,
except it abide in the vine;

no more can ye,
except ye abide in me.

415.

I am the vine,
ye *are* the branches:

He that abideth in me,
and I in him,

the same bringeth forth much fruit:
for without me ye can do nothing.

416.

If a man abide not in me,
he is cast forth as a branch, and is withered;

and men gather them, and cast *them* into the fire,
and they are burned.

417.

If ye abide in me,
and my words abide in you,

ye shall ask what ye will,
and it shall be done unto you.

418.

Herein is my Father glorified,
that ye bear much fruit;

so shall ye be my disciples.

419.

As the Father hath loved me,
so have I loved you:

continue ye in my love.

420.

If ye keep my commandments,
ye shall abide in my love;

even as I have kept my Father's commandments,
and abide in his love.

421.

These things have I spoken unto you, that my joy might remain in you,
and *that* your joy might be full.

422.

This is my commandment,

That ye love one another, as I have loved you.

423.

Greater love hath no man than this,
that a man lay down his life for his friends.

Ye are my friends,
if ye do whatsoever I command you.

424.

Henceforth I call you not servants;
for the servant knoweth not what his lord doeth:

but I have called you friends;
for all things that I have heard of my Father I have made known unto you.

425.

Ye have not chosen me,
but I have chosen you, and ordained you,

that ye should go and bring forth fruit,
and *that* your fruit should remain:

that whatsoever ye shall ask of the Father in my name,
he may give it you.

426.

These things I command you,
that ye love one another.

If the world hate you,
ye know that it hated me before *it hated* you.

427.

If ye were of the world,
the world would love his own:

but because ye are not of the world,
because I have chosen you out of the world,
therefore the world hateth you.

428.

Remember the word that I said unto you,

The servant is not greater than his lord.

429.

If they have persecuted me,
they will also persecute you;

if they have kept my saying,
they will keep yours also.

430.

But all these things will they do unto you for my name's sake,
because they know not him that sent me.

If I had not come and spoken unto them,
they had not had sin:
but now they have no cloke for their sin.

431.

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did,
they had not had sin:

but now have they both seen and hated
both me and my Father.

432.

But *this cometh to pass*,
that the word might be fulfilled that is written in their law,

They hated me without a cause.

433.

But when the Comforter is come,
whom I will send unto you from the Father,

even the Spirit of truth,
which proceedeth from the Father,

434.

he shall testify of me:
And ye also shall bear witness,
because ye have been with me from the beginning.

JOHN 16

435.

These things have I spoken unto you,
that ye should not be offended.

They shall put you out of the synagogues:

436.

yea, the time cometh,
that whosoever killeth you will think that he doeth God service.

And these things will they do unto you,
because they have not known the Father, nor me.

437.

But these things have I told you,
that when the time shall come,
ye may remember that I told you of them.

And these things I said not unto you at the beginning,
because I was with you.

438.

But now I go my way to him that sent me;
and none of you asketh me,

Whither goest thou?

439.

But because I have said these things unto you,
sorrow hath filled your heart.

Nevertheless I tell you the truth;
It is expedient for you that I go away:

440.

for if I go not away,
the Comforter will not come unto you;

but if I depart,
I will send him unto you.

441.

And when he is come,
he will reprove the world

of sin, and
of righteousness,
and of judgment:

442.

Of sin,
because they believe not on me;

Of righteousness,
because I go to my Father,
and ye see me no more;

Of judgment,
because the prince of this world is judged.

443.

I have yet many things to say unto you,
but ye cannot bear them now.

Howbeit when he,
the Spirit of truth, is come,

he will guide you into all truth:

for he shall not speak of himself;
but whatsoever he shall hear, *that* shall he speak:

and he will shew you things to come.

444.

He shall glorify me:
for he shall receive of mine, and shall shew *it* unto you.

All things that the Father hath are mine:

therefore said I,
that he shall take of mine, and shall shew *it* unto you.

445.

[16:16] A little while, and ye shall not see me:

and again,
a little while, and ye shall see me,
because I go to the Father.

JOHN 16:17 - 17

446.

[16:17] Then said *some* of his disciples among themselves,
What is this that he saith unto us,

A little while, and ye shall not see me:

447.

and again,
a little while, and ye shall see me:

and,
Because I go to the Father?

448.

They said therefore,
What is this that he saith,
A little while?

we cannot tell what he saith.

449.

Now Jesus knew that they were desirous to ask him,
and said unto them,

Do ye enquire among yourselves of that I said,

450.

A little while,
and ye shall not see me:

and again,
a little while, and ye shall see me?

451.

Verily, verily, I say unto you,

That ye shall weep and lament,
but the world shall rejoice:

and ye shall be sorrowful,
but your sorrow shall be turned into joy.

452.

A woman when she is in travail hath sorrow,
because her hour is come:

but as soon as she is delivered of the child,

she remembereth no more the anguish,
for joy that a man is born into the world.

453.

And ye now therefore have sorrow:
but I will see you again,

and your heart shall rejoice,
and your joy no man taketh from you.

454.

And in that day ye shall ask me nothing.

Verily, verily, I say unto you,
Whatsoever ye shall ask the Father in my name,
he will give *it* you.

455.

Hitherto have ye asked nothing in my name:

ask, and ye shall receive,
that your joy may be full.

456.

These things have I spoken unto you in proverbs:

but the time cometh,
when I shall no more speak unto you in proverbs,
but I shall shew you plainly of the Father.

457.

At that day ye shall ask in my name:
and I say not unto you, that I will pray the Father for you:

458.

For the Father himself loveth you,
because ye have loved me,

and have believed that I came out from God.

459.

I came forth from the Father,
and am come into the world:

again, I leave the world,
and go to the Father.

460.

His disciples said unto him,
Lo, now speakest thou plainly, and speakest no proverb.

461.

Now are we sure that thou knowest all things,
and needest not that any man should ask thee:

by this we believe that thou camest forth from God.

462.

Jesus answered them,
Do ye now believe?

Behold, the hour cometh,
yea, is now come,

463.

that ye shall be scattered,
every man to his own, and shall leave me alone:

and yet I am not alone,
because the Father is with me.

464.

These things I have spoken unto you,
that in me ye might have peace.

In the world ye shall have tribulation:

but be of good cheer;
I have overcome the world.

JOHN 17

465.

These words spake Jesus,
and lifted up his eyes to heaven, and said,

Father, the hour is come;
glorify thy Son,
that thy Son also may glorify thee:

466.

As thou hast given him power over all flesh,
that he should give eternal life to as many as thou hast given him.

And this is life eternal,
that they might know thee the only true God,
and Jesus Christ, whom thou hast sent.

467.

I have glorified thee on the earth:
I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me
with thine own self
with the glory which I had with thee before the world was.

468.

I have manifested thy name
unto the men which thou gavest me out of the world:

thine they were, and thou gavest them me;
and they have kept thy word.

Now they have known
that all things whatsoever thou hast given me are of thee.

469.

For I have given unto them the words which thou gavest me;

and they have received *them*,
and have known surely that I came out from thee,
and they have believed that thou didst send me.

470.

I pray for them:
I pray not for the world,

but for them which thou hast given me;
for they are thine.

471.

And all mine are thine,
and thine are mine; and I am glorified in them.

And now I am no more in the world,
but these are in the world, and I come to thee.

472.

Holy Father,
keep through thine own name those whom thou hast given me,
that they may be one, as we *are*.

While I was with them in the world,
I kept them in thy name:
those that thou gavest me I have kept,

and none of them is lost, but the son of perdition;
that the scripture might be fulfilled.

473.

And now come I to thee;
and these things I speak in the world,
that they might have my joy fulfilled in themselves.

I have given them thy word;
and the world hath hated them, because they are not of the world,
even as I am not of the world.

474.

I pray not that thou shouldest take them out of the world,
but that thou shouldest keep them from the evil.

They are not of the world,
even as I am not of the world.

Sanctify them through thy truth:
Thy word is truth.

475.

As thou hast sent me into the world,
even so have I also sent them into the world.

And for their sakes I sanctify myself,
that they also might be sanctified through the truth.

Neither pray I for these alone,
but for them also which shall believe on me through their word;

476.

That they all may be one;
as thou, Father, *art* in me,
and I in thee,

that they also may be one in us:
that the world may believe that thou hast sent me.

477.

And the glory which thou gavest me I have given them;
that they may be one, even as we are one:

I in them, and thou in me,
that they may be made perfect in one;

and that the world may know that thou hast sent me,
and hast loved them, as thou hast loved me.

478.

Father, I will that they also,
whom thou hast given me,
be with me where I am;

that they may behold my glory,
which thou hast given me:

for thou lovedst me before the foundation of the world.

479.

O righteous Father,
the world hath not known thee:

but I have known thee,
and these have known that thou hast sent me.

480.

And I have declared unto them thy name,
and will declare *it*:

that the love wherewith thou hast loved me may be in them,
and I in them.

The Cross

JOHN 18

481.

When Jesus had spoken these words,
he went forth with his disciples over the brook Cedron,
where was a garden, into the which he entered, and his disciples.

482.

And Judas also, which betrayed him, knew the place:
for Jesus oftentimes resorted thither with his disciples.

Judas then, having received a band *of men* and officers from the chief priests and Pharisees,
cometh thither with lanterns and torches and weapons.

483.

Jesus therefore,
knowing all things that should come upon him,

went forth, and said unto them,
Whom seek ye?

484.

They answered him,
Jesus of Nazareth.

Jesus saith unto them,
I am *he*.

485.

And Judas also, which betrayed him,
stood with them.

As soon then as he had said unto them, I am *he*,
they went backward, and fell to the ground.

486.

Then asked he them again,
Whom seek ye?

And they said,
Jesus of Nazareth.

487.

Jesus answered,
I have told you that I am *he*:

if therefore ye seek me,
let these go their way:

(That the saying might be fulfilled, which he spake,
Of them which thou gavest me have I lost none.)

488.

Then Simon Peter having a sword drew it,
and smote the high priest's servant, and cut off his right ear.

(The servant's name was Malchus.)

489.

Then said Jesus unto Peter,
Put up thy sword into the sheath:

the cup which my Father hath given me,
shall I not drink it?

490.

Then the band and the captain and officers of the Jews
took Jesus, and bound him,

And led him away to Annas first;
for he was father in law to Caiaphas, which was the high priest that same year.

491.

Now Caiaphas was he, which gave counsel to the Jews,
that it was expedient that one man should die for the people.

492.

And Simon Peter followed Jesus,
and *so did* another disciple:

that disciple was known unto the high priest,
and went in with Jesus into the palace of the high priest.

493.

But Peter stood at the door without.

Then went out that other disciple, which was known unto the high priest,
and spake unto her that kept the door, and brought in Peter.

494.

Then saith the damsel that kept the door unto Peter,
Art not thou also *one* of this man's disciples?

He saith, I am not.

495.

And the servants and officers stood there,
who had made a fire of coals; for it was cold:
and they warmed themselves:

and Peter stood with them, and warmed himself.

496.

The high priest then asked Jesus
of his disciples, and of his doctrine.

Jesus answered him,
I spake openly to the world;

497.

I ever taught in the synagogue, and in the temple,
whither the Jews always resort;
and in secret have I said nothing.

Why askest thou me?
ask them which heard me, what I have said unto them:
behold, they know what I said.

498.

And when he had thus spoken, one of the officers which stood by
struck Jesus with the palm of his hand, saying,

Answerest thou the high priest so?

499.

Jesus answered him,
If I have spoken evil,
bear witness of the evil:

but if well,
why smitest thou me?

500.

Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself.

501.

They said therefore unto him,
Art not thou also *one* of his disciples?

He denied *it*, and said,
I am not.

502.

One of the servants of the high priest,
being *his* kinsman whose ear Peter cut off, saith,

Did not I see thee in the garden with him?

Peter then denied again:
and immediately the cock crew.

503.

Then led they Jesus from Caiaphas unto the hall of judgment:
and it was early;

and they themselves went not into the judgment hall,
lest they should be defiled; but that they might eat the passover.

504.

Pilate then went out unto them, and said,

What accusation bring ye against this man?

505.

They answered and said unto him,

If he were not a malefactor,
we would not have delivered him up unto thee.

506.

Then said Pilate unto them,
Take ye him,
and judge him according to your law.

507.

The Jews therefore said unto him,
It is not lawful for us to put any man to death:

That the saying of Jesus might be fulfilled,
which he spake, signifying what death he should die.

508.

Then Pilate entered into the judgment hall again,
and called Jesus, and said unto him,

Art thou the King of the Jews?

509.

Jesus answered him,
Sayest thou this thing of thyself,
or did others tell it thee of me?

Pilate answered,
Am I a Jew?
Thine own nation and the chief priests have delivered thee unto me:
what hast thou done?

510.

Jesus answered,
My kingdom is not of this world:

if my kingdom were of this world,
then would my servants fight, that I should not be delivered to the Jews:

but now is my kingdom not from hence.

511.

Pilate therefore said unto him,
Art thou a king then?

Jesus answered,
Thou sayest that I am a king.

512.

To this end was I born,
and for this cause came I into the world,

that I should bear witness unto the truth.

Every one that is of the truth heareth my voice.

513.

Pilate saith unto him,
What is truth?

And when he had said this,
he went out again unto the Jews, and saith unto them,
I find in him no fault *at all*.

514.

But ye have a custom,
that I should release unto you one at the passover:

will ye therefore that I release unto you the King of the Jews?

515.

Then cried they all again, saying,
Not this man, but Barabbas.

(Now Barabbas was a robber.)

The Gospel According to John

CHAPTER EIGHTEEN
Divisions 516-550

JOHN 19

516.

Then Pilate therefore took Jesus, and scourged *him*.

And the soldiers platted a crown of thorns, and put *it* on his head,
and they put on him a purple robe, and said,

Hail, King of the Jews!
and they smote him with their hands.

517.

Pilate therefore went forth again, and saith unto them,

Behold, I bring him forth to you,
that ye may know that I find no fault in him.

518.

Then came Jesus forth,
wearing the crown of thorns, and the purple robe.

And *Pilate* saith unto them,
Behold the man!

519.

When the chief priests therefore and officers saw him,
they cried out, saying,

Crucify *him*, crucify *him*.

520.

Pilate saith unto them,
Take ye him, and crucify *him*:
for I find no fault in him.

521.

The Jews answered him,
We have a law, and by our law he ought to die,
because he made himself the Son of God.

522.

When Pilate therefore heard that saying,
he was the more afraid;
and went again into the judgment hall, and saith unto Jesus,

Whence art thou?

523.

But Jesus gave him no answer.

Then saith Pilate unto him,
Speakest thou not unto me?

knowest thou not that I have power to crucify thee,
and have power to release thee?

524.

Jesus answered,
Thou couldest have no power *at all* against me,
except it were given thee from above:

therefore he that delivered me unto thee hath the greater sin.

525.

And from thenceforth Pilate sought to release him:
but the Jews cried out, saying,

If thou let this man go,
thou art not Caesar's friend:

whosoever maketh himself a king speaketh against Caesar.

526.

When Pilate therefore heard that saying,
he brought Jesus forth,

and sat down in the judgment seat in a place that is called the Pavement,
called in Hebrew, Gabbatha.

527.

And it was the preparation of the passover, and about the sixth hour:
and he saith unto the Jews,

Behold your King!

528.

But they cried out,
Away with *him*, away with *him*, crucify him.

Pilate saith unto them,
Shall I crucify your King?

529.

The chief priests answered,
We have no king but Caesar.

Then delivered he him therefore unto them to be crucified.

530.

And they took Jesus, and led *him* away.

And he bearing his cross went forth to a place called *the place* of a skull,
called in Hebrew, Golgotha,

Where they crucified him,

and two other with him,
on either side one, and Jesus in the midst.

531.

And Pilate wrote a title, and put *it* on the cross.

And the writing was,
JESUS OF NAZARETH
THE KING OF THE JEWS.

532.

This title then read many of the Jews:
for the place where Jesus was crucified was nigh to the city:

and it was written in Hebrew, *and* Greek, *and* Latin.

533.

Then said the chief priests of the Jews to Pilate,

Write not, The King of the Jews;
but that he said, I am King of the Jews.

Pilate answered,
What I have written I have written.

534.

Then the soldiers, when they had crucified Jesus,
took his garments, and made four parts,
to every soldier a part;
and also *his* coat.

535.

The coat was without seam,
woven from the top throughout.

They therefore said among themselves,
Let us not rend it, but cast lots for it, whose it shall be:

that the scripture might be fulfilled, which saith,

536.

They parted my raiment among them,
and for my vesture they did cast lots.

These things therefore the soldiers did.

537.

Now there stood by the cross of Jesus his mother,
and his mother's sister, Mary the *wife* of Cleophas,
and Mary Magdalene.

538.

When Jesus therefore saw his mother,
and the disciple standing by, whom he loved,
he saith unto his mother,
Woman, behold thy son!

539.

Then saith he to the disciple,
Behold thy mother!

And from that hour that disciple took her unto his own *home*.

540.

After this,
Jesus knowing that all things were now accomplished,
that the scripture might be fulfilled, saith,
I thirst.

541.

Now there was set a vessel full of vinegar:
and they filled a sponge with vinegar,
and put *it* upon hyssop,
and put *it* to his mouth.

542.

When Jesus therefore had received the vinegar, he said,
It is finished:

and he bowed his head, and gave up the ghost.

543.

The Jews therefore, because it was the preparation,
that the bodies should not remain upon the cross on the sabbath day,
(for that sabbath day was an high day,)

besought Pilate that their legs might be broken,
and *that* they might be taken away.

544.

Then came the soldiers, and brake the legs of the first,
and of the other which was crucified with him.

But when they came to Jesus,
and saw that he was dead already, they brake not his legs:

545.

But one of the soldiers with a spear pierced his side,
and forthwith came there out blood and water.

And he that saw *it* bare record, and his record is true:
and he knoweth that he saith true,
that ye might believe.

546.

For these things were done, that the scripture should be fulfilled,
A bone of him shall not be broken.

And again another scripture saith,
They shall look on him whom they pierced.

547.

And after this, Joseph of Arimathaea,
being a disciple of Jesus, but secretly for fear of the Jews,
besought Pilate that he might take away the body of Jesus:
and Pilate gave *him* leave.

548.

He came therefore, and took the body of Jesus.

And there came also Nicodemus, which at the first came to Jesus by night,
and brought a mixture of myrrh and aloes,
about an hundred pound *weight*.

549.

Then took they the body of Jesus,
and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

550.

Now in the place where he was crucified there was a garden;
and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore because of the Jews' preparation *day*;
for the sepulchre was nigh at hand.

JOHN 20

551.

The first *day* of the week cometh Mary Magdalene early, when it was yet dark,
unto the sepulchre,
and seeth the stone taken away from the sepulchre.

552.

Then she runneth, and cometh to Simon Peter,
and to the other disciple, whom Jesus loved,
and saith unto them,

They have taken away the Lord out of the sepulchre,
and we know not where they have laid him.

553.

Peter therefore went forth,
and that other disciple, and came to the sepulchre.

So they ran both together:
and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down, *and looking in*, saw the linen clothes lying;
yet went he not in.

554.

Then cometh Simon Peter following him,
and went into the sepulchre, and seeth the linen clothes lie,

And the napkin, that was about his head,
not lying with the linen clothes, but wrapped together in a place by itself.

555.

Then went in also that other disciple,
which came first to the sepulchre,
and he saw, and believed.

For as yet they knew not the scripture,
that he must rise again from the dead.

556.

Then the disciples went away again unto their own home.

But Mary Magdalene stood without at the sepulchre weeping:
and as she wept, she stooped down, *and looked* into the sepulchre,

And seeth two angels in white sitting, where the body of Jesus had lain.
the one at the head, and the other at the feet,

557.

And they say unto her,
Woman, why weepest thou?

She saith unto them,
Because they have taken away my Lord,
and I know not where they have laid him.

558.

And when she had thus said,
she turned herself back,
and saw Jesus standing, and knew not that it was Jesus.

559.

Jesus saith unto her,
Woman, why weepest thou?
whom seekest thou?

560.

She, supposing him to be the gardener,
saith unto him,

Sir, if thou have borne him hence,
tell me where thou hast laid him,
and I will take him away.

561.

Jesus saith unto her,
Mary.

She turned herself, and saith unto him,
Rabboni;
(which is to say, Master.)

562.

Jesus saith unto her,
Touch me not;
for I am not yet ascended to my Father:

but go to my brethren,
and say unto them,

563.

I ascend unto my Father,
and your Father;

and *to* my God,
and your God.

564.

Mary Magdalene came and told the disciples
that she had seen the Lord,
and *that* he had spoken these things unto her.

565.

Then the same day at evening,
being the first *day* of the week,

when the doors were shut where the disciples were assembled for fear of the Jews,
came Jesus and stood in the midst,
and saith unto them,

Peace *be* unto you.

566.

And when he had so said,
he shewed unto them *his* hands and his side.

Then were the disciples glad,
when they saw the Lord.

567.

Then said Jesus to them again,
Peace *be* unto you:

as *my* Father hath sent me,
even so send I you.

568.

And when he had said this,
he breathed on *them*, and saith unto them,

Receive ye the Holy Ghost:

569.

Whose soever sins ye remit,
they are remitted unto them;

and whose soever *sins* ye retain,
they are retained.

570.

But Thomas, one of the twelve, called Didymus,
was not with them when Jesus came.

The other disciples therefore said unto him,
We have seen the Lord.

571.

But he said unto them,

Except I shall see in his hands the print of the nails,
and put my finger into the print of the nails,
and thrust my hand into his side,

I will not believe.

572.

And after eight days again his disciples were within,
and Thomas with them:

then came Jesus, the doors being shut,
and stood in the midst, and said,

Peace *be* unto you.

573.

Then saith he to Thomas,
Reach hither thy finger, and behold my hands;
and reach hither thy hand, and thrust *it* into my side:

and be not faithless,
but believing.

And Thomas answered and said unto him,
My Lord and my God.

574.

Jesus saith unto him,
Thomas, because thou hast seen me,
thou hast believed:

blessed *are* they that have not seen,
and *yet* have believed.

575.

And many other signs truly did Jesus in the presence of his disciples,
which are not written in this book:

But these are written,
that ye might believe that Jesus is the Christ, the Son of God;

and that believing ye might have life through his name.

The Gospel According to John

CHAPTER TWENTY
Divisions 576-600

JOHN 21

576.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias;
and on this wise shewed he *himself*.

There were together Simon Peter, and Thomas called Didymus,
and Nathanael of Cana in Galilee, and the *sons* of Zebedee,
and two other of his disciples.

577.

Simon Peter saith unto them,
I go a fishing.

They say unto him,
We also go with thee.

578.

They went forth, and entered into a ship immediately;
and that night they caught nothing.

But when the morning was now come,
Jesus stood on the shore: but the disciples knew not that it was Jesus.

579.

Then Jesus saith unto them,
Children, have ye any meat?

They answered him,
No.

580.

And he said unto them,
Cast the net on the right side of the ship,
and ye shall find.

They cast therefore,
and now they were not able to draw it for the multitude of fishes.

581.

Therefore that disciple whom Jesus loved saith unto Peter,
It is the Lord.

Now when Simon Peter heard that it was the Lord,
he girt *his* fisher's coat *unto him*, (for he was naked,)
and did cast himself into the sea.

582.

And the other disciples came in a little ship;
dragging the net with fishes.

(for they were not far from land,
but as it were two hundred cubits,)

583.

As soon then as they were come to land,
they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them,
Bring of the fish which ye have now caught.

584.

Simon Peter went up,
and drew the net to land full of great fishes,

an hundred and fifty and three:

and for all there were so many,
yet was not the net broken.

585.

Jesus saith unto them,
Come *and* dine.

And none of the disciples durst ask him,
Who art thou?
knowing that it was the Lord.

586.

Jesus then cometh,
and taketh bread, and giveth them, and fish likewise.

This is now the third time that Jesus shewed himself to his disciples,
after that he was risen from the dead.

587.

So when they had dined,
Jesus saith to Simon Peter,

Simon, *son* of Jonas,
lovest thou me more than these?

588.

He saith unto him,
Yea, Lord;
thou knowest that I love thee.

He saith unto him,
Feed my lambs.

589.

He saith to him again the second time,
Simon, *son* of Jonas,
lovest thou me?

He saith unto him,
Yea, Lord;
thou knowest that I love thee.

He saith unto him,
Feed my sheep.

590.

He saith unto him the third time,
Simon, *son* of Jonas, lovest thou me?

Peter was grieved because he said unto him the third time,
Lovest thou me?

591.

And he said unto him,
Lord, thou knowest all things;

thou knowest that I love thee.

Jesus saith unto him,
Feed my sheep.

592.

Verily, verily, I say unto thee,
When thou wast young, thou girdedst thyself,
and walkedst whither thou wouldst:

593.

but when thou shalt be old,
thou shalt stretch forth thy hands, and another shall gird thee,
and carry *thee* whither thou wouldst not.

594.

This spake he, signifying by what death he should glorify God.

And when he had spoken this,
he saith unto him,
Follow me.

595.

Then Peter, turning about,
seeth the disciple whom Jesus loved following;

which also leaned on his breast at supper, and said,
Lord, which is he that betrayeth thee?

596.

Peter seeing him saith to Jesus,
Lord, and what *shall* this man *do*?

597.

Jesus saith unto him,
If I will that he tarry till I come,
what *is that* to thee?

Follow thou me.

598.

Then went this saying abroad among the brethren,
that that disciple should not die:

yet Jesus said not unto him,
He shall not die;

but, If I will that he tarry till I come,
what *is that* to thee?

599.

This is the disciple which testifieth of these things, and wrote these things:
and we know that his testimony is true.

600.

And there are also many other things which Jesus did,
the which, if they should be written every one,

I suppose that even the world itself could not contain the books that should be written.

Amen

The Gospel of Jesus Christ

According to the Apostle Matthew-Levi

CHAPTER ONE

Divisions 1-25

The Gospel of the Kingdom of God

MATTHEW 1-2

*The Birth of Christ,
John the Baptist, The Apostles*

1.
The book of the generation of Jesus Christ,
the son of David, the son of Abraham.
2.
Abraham begat Isaac; and Isaac begat Jacob;
and Jacob begat Judas and his brethren;

And Judas begat Phares and Zara of Thamar;
3.
and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab;
and Aminadab begat Naasson; and Naasson begat Salmon;
4.
And Salmon begat Boaz of Rachab;
and Boaz begat Obed of Ruth; and Obed begat Jesse;

And Jesse begat David the king;
and David the king begat Solomon of her *that had been the wife* of Urias;
5.
And Solomon begat Roboam;
and Roboam begat Abia; and Abia begat Asa;
And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
6.
And Ozias begat Joatham; and Joatham begat Achaz;
and Achaz begat Ezekias; And Ezekias begat Manasses;
and Manasses begat Amon; and Amon begat Josias;
7.
And Josias begat Jechonias and his brethren,
about the time they were carried away to Babylon:

And after they were brought to Babylon,
Jechonias begat Salathiel; and Salathiel begat Zorobabel;
8.
And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
9.
And Jacob begat Joseph the husband of Mary,
of whom was born Jesus, who is called Christ.

10.

So all the generations from Abraham to David *are* fourteen generations;
and from David until the carrying away into Babylon *are* fourteen generations;
and from the carrying away into Babylon unto Christ *are* fourteen generations.

11.

Now the birth of Jesus Christ was on this wise:

When as his mother Mary was espoused to Joseph,
before they came together, she was found with child of the Holy Ghost.

12.

Then Joseph her husband, being a just *man*,
and not willing to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold,
the angel of the Lord appeared unto him in a dream, saying,

13.

Joseph, thou son of David, fear not to take unto thee Mary thy wife:
for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS
for he shall save his people from their sins.

14.

Now all this was done,
that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son,
and they shall call his name Emmanuel, which being interpreted is, God with us.

15.

Then Joseph being raised from sleep,
did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her firstborn son:
and he called his name JESUS.

MATTHEW 2

16.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king,
behold, there came wise men from the east to Jerusalem, saying

Where is he that is born King of the Jews?
for we have seen his star in the east, and are come to worship him.

17.

When Herod the king had heard *these things*,
he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together,
he demanded of them where Christ should be born.

18.

And they said unto him,
In Bethlehem of Judaea: for thus it is written by the prophet,

And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda:
for out of thee shall come a Governor, that shall rule my people Israel.

19.

Then Herod, when he had privily called the wise men,
enquired of them diligently what time the star appeared.

20.

And he sent them to Bethlehem, and said,
Go and search diligently for the young child;
and when ye have found *him*, bring me word again, that I may come and worship him also.

21.

When they had heard the king, they departed;
and, lo, the star, which they saw in the east, went before them,
till it came and stood over where the young child was.

22.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house,
they saw the young child with Mary his mother, and fell down, and worshipped him:

23.

and when they had opened their treasures,
they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod,
they departed into their own country another way.

24.

And when they were departed,
behold, the angel of the Lord appeareth to Joseph in a dream, saying

Arise, and take the young child and his mother, and flee into Egypt,
and be thou there until I bring thee word:
for Herod will seek the young child to destroy him.

25.

When he arose, he took the young child and his mother by night, and departed into Egypt:
And was there until the death of Herod:

that it might be fulfilled which was spoken of the Lord by the prophet, saying,
Out of Egypt have I called my son.

26.

Then Herod, when he saw that he was mocked of the wise men,
was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem,

and in all the coasts thereof, from two years old and under,
according to the time which he had diligently enquired of the wise men.

27.

(Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning,
Rachel weeping *for* her children, and would not be comforted, because they are not.)

28.

But when Herod was dead,
behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

Arise, and take the young child and his mother, and go into the land of Israel:

for they are dead which sought the young child's life.

29.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither:

30.

notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

The Gospel According to Matthew

CHAPTER TWO

Divisions 31-55

MATTHEW 3 - 5:10

31.

In those days came John the Baptist, preaching in the wilderness of Judaea, and saying,

Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaías, saying,

32.

The voice of one crying in the wilderness,

Prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

33.

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them,

34.

O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

35.

And think not to say within yourselves, We have Abraham to *our* father:

for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

36.

I indeed baptize you with water unto repentance:

but he that cometh after me is mightier than I, whose shoes I am not worthy to bear:
he shall baptize you with the Holy Ghost, and *with* fire:

Whose fan *is* in his hand, and he will thoroughly purge his floor,
and gather his wheat into the garner;

but he will burn up the chaff with unquenchable fire.

37.

Then cometh Jesus from Galilee to Jordan unto John,
to be baptized of him.

But John forbad him, saying,
I have need to be baptized of thee, and comest thou to me?

38.

And Jesus answering said unto him,
Suffer *it to be so* now:
for thus it becometh us to fulfil all righteousness.
Then he suffered him.

And Jesus, when he was baptized,
went up straightway out of the water:

39.

and, lo, the heavens were opened unto him,
and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying,
This is my beloved Son, in whom I am well pleased.

MATTHEW 4

40.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights,
he was afterward an hungred.

41.

And when the tempter came to him, he said,

If thou be the Son of God,
command that these stones be made bread.

But he answered and said,
It is written,
Man shall not live by bread alone,
but by every word that proceedeth out of the mouth of God.

42.

Then the devil taketh him up into the holy city,
and setteth him on a pinnacle of the temple,

And saith unto him,
If thou be the Son of God, cast thyself down:

43.

for it is written,
He shall give his angels charge concerning thee:
and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him,
It is written again, Thou shalt not tempt the Lord thy God.

44.

Again, the devil taketh him up into an exceeding high mountain,
and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him,
All these things will I give thee, if thou wilt fall down and worship me.

45.

Then saith Jesus unto him,
Get thee hence, Satan: for it is written,
Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him,
and, behold, angels came and ministered unto him.

46.

Now when Jesus had heard that John was cast into prison,
he departed into Galilee;

And leaving Nazareth, he came and dwelt in Capernaum,
which is upon the sea coast, in the borders of Zabulon and Nephthalim:

That it might be fulfilled which was spoken by Esaias the prophet, saying,

47.

The land of Zabulon, and the land of Nephthalim,
by the way of the sea, beyond Jordan, Galilee of the Gentiles;

The people which sat in darkness saw great light;
and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say,

Repent: for the kingdom of heaven is at hand.

48.

And Jesus, walking by the sea of Galilee, saw two brethren,
Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them,
Follow me, and I will make you fishers of men.
And they straightway left *their* nets, and followed him.

49.

And going on from thence, he saw other two brethren,
James *the son of* Zebedee, and John his brother,
in a ship with Zebedee their father, mending their nets;

and he called them, and they immediately left the ship and their father, and followed him.

50.

And Jesus went about all Galilee,
teaching in their synagogues, and preaching the gospel of the kingdom,
and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria:
and they brought unto him all sick people that were taken with divers diseases and torments,
and those which were possessed with devils, and those which were lunatick,
and those that had the palsy; and he healed them.

51.

And there followed him great multitudes of people from Galilee, and *from* Decapolis,
and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

MATTHEW 5

And seeing the multitudes, he went up into a mountain:

and when he was set, his disciples came unto him:
and he opened his mouth, and taught them, saying,

52.

Blessed *are* the poor in spirit:
for their's is the kingdom of heaven.

Blessed *are* they that mourn:
for they shall be comforted.

53.

Blessed *are* the meek:
for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness:
for they shall be filled.

54.

[Blessed *are* the merciful:
for they shall obtain mercy.

Blessed *are* the pure in heart:
for they shall see God.

55.

Blessed *are* the peacemakers:
for they shall be called the children of God.

[5:10] Blessed *are* they which are persecuted for righteousness' sake:
for their's is the kingdom of heaven.

The Good News

MATTHEW 5:11 - 6:8

56.

[5:11] Blessed are ye, when *men* shall revile you, and persecute *you*,
and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad:
for great *is* your reward in heaven:
for so persecuted they the prophets which were before you.

57.

Ye are the salt of the earth:
but if the salt have lost his savour, wherewith shall it be salted?

it is thenceforth good for nothing, but to be cast out,
and to be trodden under foot of men.

58.

Ye are the light of the world.
A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel,
but on a candlestick; and it giveth light unto all that are in the house.

59.

Let your light so shine before men,
that they may see your good works, and glorify your Father which is in heaven.

60.

Think not that I am come to destroy the law, or the prophets:
I am not come to destroy, but to fulfil.

For verily I say unto you,
Till heaven and earth pass,
one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

61.

Whosoever therefore shall break one of these least commandments,
and shall teach men so,
he shall be called the least in the kingdom of heaven:

but whosoever shall do and teach *them*,
the same shall be called great in the kingdom of heaven.

62.

For I say unto you,
That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees,
ye shall in no case enter into the kingdom of heaven.

63.

Ye have heard that it was said by them of old time,

Thou shalt not kill;
and whosoever shall kill shall be in danger of the judgment:

64.

But I say unto you,
That whosoever is angry with his brother without a cause
shall be in danger of the judgment:

and whosoever shall say to his brother, Raca,
shall be in danger of the council:

but whosoever shall say, Thou fool,
shall be in danger of hell fire.

65.

Therefore if thou bring thy gift to the altar,
and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way;
first be reconciled to thy brother, and then come and offer thy gift.

66.

Agree with thine adversary quickly,
whiles thou art in the way with him;

lest at any time the adversary deliver thee to the judge,
and the judge deliver thee to the officer, and thou be cast into prison.

67.

Verily I say unto thee,
Thou shalt by no means come out thence,
till thou hast paid the uttermost farthing.

68.

Ye have heard that it was said by them of old time,
Thou shalt not commit adultery:

But I say unto you,
that whosoever looketh on a woman to lust after her
hath committed adultery with her already in his heart.

69.

And if thy right eye offend thee, pluck it out,
and cast *it* from thee:

for it is profitable for thee that one of thy members should perish,
and not *that* thy whole body should be cast into hell.

70.

And if thy right hand offend thee, cut it off,
and cast *it* from thee:

for it is profitable for thee that one of thy members should perish,
and not *that* thy whole body should be cast into hell.

71.

It hath been said,
Whosoever shall put away his wife,
let him give her a writing of divorcement:

But I say unto you,
That whosoever shall put away his wife, saving for the cause of fornication,
causeth her to commit adultery:

and whosoever shall marry her that is divorced committeth adultery.

72.

Again, ye have heard that it hath been said by them of old time,
Thou shalt not forswear thyself,
but shalt perform unto the Lord thine oaths:

But I say unto you,
Swear not at all;

73.

neither by heaven; for it is God's throne:
Nor by the earth; for it is his footstool:

neither by Jerusalem; for it is the city of the great King.

74.

Neither shalt thou swear by thy head,
because thou canst not make one hair white or black.

But let your communication be, Yea, yea; [*or*] Nay, nay:
for whatsoever is more than these cometh of evil.

75.

Ye have heard that it hath been said,
An eye for an eye, and a tooth for a tooth:

But I say unto you,
That ye resist not evil:

but whosoever shall smite thee on thy right cheek,
turn to him the other also.

76.

And if any man will sue thee at the law, and take away thy coat,
let him have *thy* cloke also.

And whosoever shall compel thee to go a mile,
go with him twain.

Give to him that asketh thee,
and from him that would borrow of thee turn not thou away.

77.

Ye have heard that it hath been said,
Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you,
Love your enemies, bless them that curse you,

78.

do good to them that hate you,
and pray for them which despitefully use you, and persecute you;
That ye may be the children of your Father which is in heaven:

for he maketh his sun to rise on the evil and on the good,
and sendeth rain on the just and on the unjust.

79.

For if ye love them which love you, what reward have ye?
do not even the publicans the same?

And if ye salute your brethren only, what do ye more *than others*?
do not even the publicans so?

80.

Be ye therefore perfect,
even as your Father which is in heaven is perfect.

MATTHEW 6

81.

Take heed that ye do not your alms before men, to be seen of them:
otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest *thine* alms, do not sound a trumpet before thee,
as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

82.

Verily I say unto you, They have their reward.

But when thou doest alms,
let not thy left hand know what thy right hand doeth:

That thine alms may be in secret:
and thy Father which seeth in secret himself shall reward thee openly.

83.

And when thou prayest, thou shalt not be as the hypocrites *are*:
for they love to pray standing in the synagogues and in the corners of the streets,
that they may be seen of men.

Verily I say unto you, They have their reward.

84.

But thou, when thou prayest, enter into thy closet,

and when thou hast shut thy door,
pray to thy Father which is in secret;
and thy Father which seeth in secret shall reward thee openly.

85.

But when ye pray, use not vain repetitions, as the heathen *do*:
for they think that they shall be heard for their much speaking.

[6:8] Be not ye therefore like unto them:
for your Father knoweth what things ye have need of, before ye ask him.

MATTHEW 6:9 - 7

86.

[6:9] After this manner therefore pray ye:

Our Father which art in heaven,
Hallowed be thy name.

Thy kingdom come.
Thy will be done in earth, as *it is* in heaven.

87.

Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.

And lead us not into temptation,
but deliver us from evil:

For thine is the kingdom,
and the power, and the glory, forever.

Amen.

88.

For if ye forgive men their trespasses,
your heavenly Father will also forgive you:

But if ye forgive not men their trespasses,
neither will your Father forgive your trespasses.

89.

Moreover when ye fast,
be not, as the hypocrites, of a sad countenance:

for they disfigure their faces,
that they may appear unto men to fast.

Verily I say unto you, They have their reward.

90.

But thou, when thou fastest,
anoint thine head, and wash thy face;
That thou appear not unto men to fast,

but unto thy Father which is in secret:
and thy Father, which seeth in secret, shall reward thee openly.

91.

Lay not up for yourselves treasures upon earth,
where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven,
where neither moth nor rust doth corrupt,
and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

92.

The light of the body is the eye:
if therefore thine eye be single,
thy whole body shall be full of light.

But if thine eye be evil,
thy whole body shall be full of darkness.

If therefore the light that is in thee be darkness,
how great *is* that darkness!

93.

No man can serve two masters:
for either he will hate the one, and love the other;
or else he will hold to the one, and despise the other.

Ye cannot serve God and mammon.

94.

Therefore I say unto you,
Take no thought for your life,

what ye shall eat, or what ye shall drink;
nor yet for your body, what ye shall put on.

Is not the life more than meat,
and the body than raiment?

95.

Behold the fowls of the air:
for they sow not, neither do they reap, nor gather into barns;
yet your heavenly Father feedeth them.

Are ye not much better than they?

96.

Which of you by taking thought can add one cubit unto his stature?
And why take ye thought for raiment?

Consider the lilies of the field, how they grow;
they toil not, neither do they spin:

And yet I say unto you,
That even Solomon in all his glory was not arrayed like one of these.

97.

Wherefore, if God so clothe the grass of the field,
which today is, and tomorrow is cast into the oven,
shall he not much more *clothe* you,

O ye of little faith?

98.

Therefore take no thought, saying,
What shall we eat? or, What shall we drink?
or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:)
for your heavenly Father knoweth that ye have need of all these things.

99.

But seek ye first the kingdom of God, and his righteousness;
and all these things shall be added unto you.

Take therefore no thought for the morrow:
for the morrow shall take thought for the things of itself.

Sufficient unto the day *is* the evil thereof.

MATTHEW 7

100.

Judge not, that ye be not judged.

For with what judgment ye judge,
ye shall be judged:

and with what measure ye mete,
it shall be measured to you again.

101.

And why beholdest thou the mote that is in thy brother's eye,
but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother,

Let me pull out the mote out of thine eye;
and, behold, a beam *is* in thine own eye?

102.

Thou hypocrite,
first cast out the beam out of thine own eye;
and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs,
neither cast ye your pearls before swine,
lest they trample them under their feet, and turn again and rend you.

103.

Ask, and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened unto you:

For every one that asketh receiveth;
and he that seeketh findeth;
and to him that knocketh it shall be opened.

104.

Or what man is there of you, whom if his son ask bread,
will he give him a stone?

Or if he ask a fish,
will he give him a serpent?

105.

If ye then, being evil,
know how to give good gifts unto your children,
how much more shall your Father which is in heaven
give good things to them that ask him?

106.

Therefore all things whatsoever ye would that men should do to you,
do ye even so to them:
for this is the law and the prophets.

107.

Enter ye in at the strait gate:

for wide *is* the gate, and broad *is* the way, that leadeth to destruction,
and many there be which go in thereat:

Because strait *is* the gate, and narrow *is* the way,
which leadeth unto life, and few there be that find it.

108.

Beware of false prophets, which come to you in sheep's clothing,
but inwardly they are ravening wolves.

Ye shall know them by their fruits.

109.

Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit;
but a corrupt tree bringeth forth evil fruit.

110.

A good tree cannot bring forth evil fruit,
neither *can* a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

111.

Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven;
but he that doeth the will of my Father which is in heaven.

Many will say to me in that day,
Lord, Lord,

112.

have we not prophesied in thy name?
and in thy name have cast out devils?
and in thy name done many wonderful works?

And then will I profess unto them,
I never knew you:
depart from me, ye that work iniquity.

113.

Therefore whosoever heareth these sayings of mine,
and doeth them,

I will liken him unto a wise man,
which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew,
and beat upon that house; and it fell not:
for it was founded upon a rock.

114.

And every one that heareth these sayings of mine,
and doeth them not,
shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew,
and beat upon that house; and it fell:
and great was the fall of it.

115.

And it came to pass,
when Jesus had ended these sayings,
the people were astonished at his doctrine:

For he taught them as *one* having authority,
and not as the scribes.

The Gospel According to Matthew

CHAPTER FIVE
Divisions 116-145

MATTHEW 8 - 9:13

116.

When he was come down from the mountain, great multitudes followed him.

And, behold, there came a leper and worshipped him, saying,
Lord, if thou wilt, thou canst make me clean.

117.

And Jesus put forth *his* hand, and touched him, saying,
I will; be thou clean.

And immediately his leprosy was cleansed.

118.

And Jesus saith unto him,
See thou tell no man;

but go thy way, shew thyself to the priest,
and offer the gift that Moses commanded, for a testimony unto them.

119.

And when Jesus was entered into Capernaum,
there came unto him a centurion, beseeching him, and saying,

Lord, my servant lieth at home sick of the palsy, grievously tormented.

120.

And Jesus saith unto him,
I will come and heal him.

The centurion answered and said,
Lord, I am not worthy that thou shouldest come under my roof:
but speak the word only, and my servant shall be healed.

121.

For I am a man under authority, having soldiers under me:

and I say to this *man*, Go, and he goeth;
and to another, Come, and he cometh;
and to my servant, Do this, and he doeth *it*.

122.

When Jesus heard *it*, he marvelled,
and said to them that followed,

Verily I say unto you,
I have not found so great faith, no, not in Israel.

123.

And I say unto you,
That many shall come from the east and west,
and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

But the children of the kingdom shall be cast out into outer darkness:
there shall be weeping and gnashing of teeth.

124.

And Jesus said unto the centurion,
Go thy way;
and as thou hast believed, *so* be it done unto thee.

And his servant was healed in the selfsame hour.

125.

And when Jesus was come into Peter's house,
he saw his wife's mother laid, and sick of a fever.

And he touched her hand, and the fever left her:
and she arose, and ministered unto them.

126.

When the even was come, they brought unto him many that were possessed with devils:
and he cast out the spirits with *his* word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying,

Himself took our infirmities, and bare *our* sicknesses.

127.

Now when Jesus saw great multitudes about him,
he gave commandment to depart unto the other side.

And a certain scribe came, and said unto him,
Master, I will follow thee whithersoever thou goest.

128.

And Jesus saith unto him,
The foxes have holes, and the birds of the air *have* nests;
but the Son of man hath not where to lay *his* head.

129.

And another of his disciples said unto him,
Lord, suffer me first to go and bury my father.

But Jesus said unto him,
Follow me; and let the dead bury their dead.

130.

And when he was entered into a ship, his disciples followed him.

And, behold, there arose a great tempest in the sea,
insomuch that the ship was covered with the waves: but he was asleep.

131.

And his disciples came to *him*, and awoke him, saying,
Lord, save us: we perish.

And he saith unto them,
Why are ye fearful, O ye of little faith?

132.

Then he arose, and rebuked the winds and the sea;
and there was a great calm.

But the men marvelled, saying,
What manner of man is this,
that even the winds and the sea obey him!

133.

And when he was come to the other side into the country of the Gergesenes,
there met him two possessed with devils, coming out of the tombs,
exceeding fierce, so that no man might pass by that way.

134.

And, behold, they cried out, saying,
What have we to do with thee, Jesus, thou Son of God?
art thou come hither to torment us before the time?

And there was a good way off from them an herd of many swine feeding.

135.

So the devils besought him, saying,
If thou cast us out, suffer us to go away into the herd of swine.

And he said unto them, Go.

136.

And when they were come out, they went into the herd of swine:
and, behold, the whole herd of swine ran violently down a steep place into the sea,
and perished in the waters.

And they that kept them fled, and went their ways into the city,
and told every thing, and what was befallen to the possessed of the devils.

137.

And, behold, the whole city came out to meet Jesus:
and when they saw him, they besought *him* that he would depart out of their coasts.

And he entered into a ship, and passed over, and came into his own city. [*of Nazareth*]

138.

And, behold, they brought to him a man sick of the palsy, lying on a bed:
and Jesus seeing their faith said unto the sick of the palsy;

Son, be of good cheer; thy sins be forgiven thee.

139.

And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

And Jesus knowing their thoughts said,
Wherefore think ye evil in your hearts?

140.

For whether is easier, to say,
Thy sins be forgiven thee;
or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins,
(then saith he to the sick of the palsy,)

141.

Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the multitudes saw *it*, they marvelled,
and glorified God, which had given such power unto men.

142.

And as Jesus passed forth from thence,
he saw a man, named Matthew, sitting at the receipt of custom:

and he saith unto him,
Follow me.

And he arose, and followed him.

143.

And it came to pass, as Jesus sat at meat in the house,
behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw *it*, they said unto his disciples,

Why eateth your Master with publicans and sinners?

144.

But when Jesus heard *that*, he said unto them,

They that be whole need not a physician,
but they that are sick.

145.

[9:13] But go ye and learn what *that* meaneth,
I will have mercy, and not sacrifice:

for I am not come to call the righteous,
but sinners to repentance.

MATTHEW 9:14 - 10:33

146.

[9:14] Then came to him the disciples of John, saying,

Why do we and the Pharisees fast oft,
but thy disciples fast not?

147.

And Jesus said unto them,
Can the [*brides*] of the bridechamber mourn,
as long as the bridegroom is with them?

but the days will come, when the bridegroom shall be taken from them,
and then shall they fast.

148.

No man putteth a piece of new cloth unto an old garment,
for that which is put in to fill it up taketh from the garment,
and the rent is made worse.

149.

Neither do men put new wine into old bottles:
else the bottles break, and the wine runneth out, and the bottles perish:
but they put new wine into new bottles, and both are preserved.

150.

While he spake these things unto them,
behold, there came a certain ruler, and worshipped him, saying,

My daughter is even now dead:
but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and *so did* his disciples.

151.

And, behold, a woman, which was diseased with an issue of blood twelve years,
came behind *him*, and touched the hem of his garment:

For she said within herself,
If I may but touch his garment, I shall be whole.

152.

But Jesus turned him about, and when he saw her, he said,
Daughter, be of good comfort;
thy faith hath made thee whole.

And the woman was made whole from that hour.

153.

And when Jesus came into the ruler's house,
and saw the minstrels and the people making a noise,
He said unto them,

Give place:
for the maid is not dead, but sleepeth.

154.

And they laughed him to scorn.

But when the people were put forth,
he went in, and took her by the hand, and the maid arose.

And the fame hereof went abroad into all that land.

155.

And when Jesus departed thence,
two blind men followed him, crying, and saying,

Thou Son of David, have mercy on us.

156.

And when he was come into the house, the blind men came to him:
and Jesus saith unto them,

Believe ye that I am able to do this?

They said unto him,
Yea, Lord.

157.

Then touched he their eyes, saying,
According to your faith be it unto you.

And their eyes were opened; and Jesus straitly charged them, saying,

See *that* no man know *it*.

But they, when they were departed, spread abroad his fame in all that country.

158.

As they went out, behold, they brought to him a dumb man possessed with a devil.

And when the devil was cast out, the dumb spake:
and the multitudes marvelled, saying,
It was never so seen in Israel.

But the Pharisees said,
He casteth out devils through the prince of the devils.

159.

And Jesus went about all the cities and villages,
teaching in their synagogues, and preaching the gospel of the kingdom,
and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them,
because they fainted, and were scattered abroad, as sheep having no shepherd.

160.

Then saith he unto his disciples,
The harvest truly *is* plenteous, but the labourers *are* few;

Pray ye therefore the Lord of the harvest,
that he will send forth labourers into his harvest.

161.

And when he had called unto *him* his twelve disciples,
he gave them power *against* unclean spirits, to cast them out,
and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these;

162.

The first, Simon, who is called Peter,
and Andrew his brother;

James *the son* of Zebedee,
and John his brother;

163.

Philip, and Bartholomew;

Thomas, and Matthew the publican;

164.

James *the son* of Alphaeus,
and Lebbaeus, whose surname was Thaddaeus;

Simon the Canaanite,
and Judas Iscariot, who also betrayed him.

165.

These twelve Jesus sent forth, and commanded them, saying,

Go not into the way of the Gentiles,
and into *any* city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

166.

And as ye go, preach, saying,
The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers,
raise the dead, cast out devils:

freely ye have received, freely give.

167.

Provide neither gold, nor silver, nor brass in your purses,
Nor scrip for *your* journey,

neither two coats, neither shoes, nor yet staves:
for the workman is worthy of his meat.

168.

And into whatsoever city or town ye shall enter,
enquire who in it is worthy; and there abide till ye go thence.

169.

And when ye come into an house, salute it.

And if the house be worthy, let your peace come upon it:
but if it be not worthy, let your peace return to you.

170.

And whosoever shall not receive you, nor hear your words,
when ye depart out of that house or city, shake off the dust of your feet.

Verily I say unto you,
It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment,
than for that city.

171.

Behold, I send you forth as sheep in the midst of wolves:
be ye therefore wise as serpents, and harmless as doves.

172.

But beware of men:
for they will deliver you up to the councils,
and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for my sake,
for a testimony against them and the Gentiles.

173.

But when they deliver you up,
take no thought how or what ye shall speak:
for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak,
but the Spirit of your Father which speaketh in you.

174.

And the brother shall deliver up the brother to death, and the father the child:
and the children shall rise up against *their* parents,
and cause them to be put to death.

And ye shall be hated of all *men* for my name's sake:
but he that endureth to the end shall be saved.

175.

But when they persecute you in this city, flee ye into another:
for verily I say unto you,

Ye shall not have gone over the cities of Israel,
till the Son of man be come.

176.

The disciple is not above *his* master, nor the servant above his lord.
It is enough for the disciple that he be as his master, and the servant as his lord.

If they have called the master of the house Beelzebub,
how much more *shall they call* them of his household?

177.

Fear them not therefore:
for there is nothing covered, that shall not be revealed;
and hid, that shall not be known.

What I tell you in darkness, *that* speak ye in light:
and what ye hear in the ear, *that* preach ye upon the housetops.

178.

And fear not them which kill the body,
but are not able to kill the soul:

but rather fear him which is able to destroy both soul and body in hell.

179.

Are not two sparrows sold for a farthing?
and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore,
ye are of more value than many sparrows.

180.

Whosoever therefore shall confess me before men,
him will I confess also before my Father which is in heaven.

[10:33] But whosoever shall deny me before men,
him will I also deny before my Father which is in heaven.

The Gospel According to Matthew

CHAPTER SEVEN
Divisions 181-210

MATTHEW 10:34 - 12:21

181.

[10:34] Think not that I am come to send peace on earth:
I came not to send peace, but a sword.

For I am come to set a man at variance against his father,
and the daughter against her mother,
and the daughter in law against her mother in law.

182.

And a man's foes *shall be* they of his own household.

He that loveth father or mother more than me is not worthy of me:
and he that loveth son or daughter more than me is not worthy of me.

183.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it:
and he that loseth his life for my sake shall find it.

184.

He that receiveth you receiveth me,
and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward;

185.

and he that receiveth a righteous man in the name of a righteous man
shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones
a cup of cold *water* only, in the name of a disciple,

verily I say unto you, he shall in no wise lose his reward.

MATTHEW 11

186.

And it came to pass, when Jesus had made an end of commanding his twelve disciples,
he departed thence to teach and to preach in their cities.

Now when John had heard in the prison the works of Christ,
he sent two of his disciples, and said unto him,

Art thou he that should come, or do we look for another?

187.

Jesus answered and said unto them,
Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk,
the lepers are cleansed, and the deaf hear,

the dead are raised up, and the poor have the gospel preached to them.

And blessed is *he*, whosoever shall not be offended in me.

188.

And as they departed,
Jesus began to say unto the multitudes concerning John,

What went ye out into the wilderness to see?
A reed shaken with the wind?

189.

But what went ye out for to see?
A man clothed in soft raiment?

behold, they that wear soft *clothing* are in kings' houses.

190.

But what went ye out for to see?
A prophet?

yea, I say unto you, and more than a prophet.

For this is *he*, of whom it is written,
Behold, I send my messenger before thy face, which shall prepare thy way before thee.

191.

Verily I say unto you,
Among them that are born of women
there hath not risen a greater than John the Baptist:

notwithstanding he that is least in the kingdom of heaven is greater than he.

192.

And from the days of John the Baptist until now,
the kingdom of heaven suffereth violence,
and the violent take it by force.

For all the prophets and the law prophesied until John.
And if ye will receive *it*, this is Elias, which was for to come.

He that hath ears to hear, let him hear.

193.

But whereunto shall I liken this generation?
It is like unto children sitting in the markets, and calling unto their fellows, and saying,

We have piped unto you, and ye have not danced;
we have mourned unto you, and ye have not lamented.

For John came neither eating nor drinking, and they say,
He hath a devil.

194.

The Son of man came eating and drinking, and they say,
Behold a man gluttonous, and a winebibber,
a friend of publicans and sinners.

Yet wisdom is justified of her children.

195.

Then began he to upbraid the cities wherein most of his mighty works were done,
because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida!

196.

for if the mighty works, which were done in you, had been done in Tyre and Sidon,
they would have repented long ago in sackcloth and ashes.

But I say unto you,
It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

197.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell:
for if the mighty works, which have been done in thee, had been done in Sodom,
it would have remained until this day.

But I say unto you,
That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

198.

At that time Jesus answered and said,
I thank thee, O Father, Lord of heaven and earth,
because thou hast hid these things from the wise and prudent,
and hast revealed them unto babes.

Even so, Father: for so it seemed good in thy sight.

199.

All things are delivered unto me of my Father:
and no man knoweth the Son, but the Father;
neither knoweth any man the Father, save the Son,
and *he* to whomsoever the Son will reveal *him*.

200.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me;
for I am meek and lowly in heart:

And ye shall find rest unto your souls.
For my yoke *is* easy, and my burden is light.

MATTHEW 12

201.

At that time, Jesus went on the sabbath day through the corn;
and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw *it*, they said unto him,
Behold, thy disciples do that which is not lawful to do upon the sabbath day.

202.

But he said unto them,
Have ye not read what David did,
when he was an hungred, and they that were with him;

How he entered into the house of God,
and did eat the shewbread, which was not lawful for him to eat,
neither for them which were with him, but only for the priests?

203.

Or have ye not read in the law,
how that on the sabbath days the priests [*that serve*] in the temple profane the sabbath,
and [*yet*] are blameless?

But I say unto you,
That in this place is *one* greater than the temple.

204.

But if ye had known what *this* meaneth,
I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

205.

And when he was departed thence, he went into their synagogue:

And, behold, there was a man which had *his* hand withered.

And they asked him, saying, Is it lawful to heal on the sabbath days?
that they might accuse him.

206.

And he said unto them,
What man shall there be among you, that shall have one sheep,
and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

How much then is a man better than a sheep?
Wherefore it is lawful to do well on the sabbath days.

207.

Then saith he to the man,
Stretch forth thine hand.

And he stretched *it* forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him,
how they might destroy him.

208.

But when Jesus knew *it*, he withdrew himself from thence:
and great multitudes followed him, and he healed them all;

And charged them that they should not make him known:
That it might be fulfilled which was spoken by Esaias the prophet, saying,

209.

Behold my servant, whom I have chosen;
my beloved, in whom my soul is well pleased:

I will put my spirit upon him,
and he shall shew judgment to the Gentiles.

He shall not strive, nor cry;
neither shall any man hear his voice in the streets.

210.

A bruised reed shall he not break,
and smoking flax shall he not quench,

till he send forth judgment unto victory,
[12:21] and in his name shall the Gentiles trust.

MATTHEW 12:22 - 13:33

211.

[12:22] Then was brought unto him one possessed with a devil, blind, and dumb:
and he healed him, insomuch that the blind and dumb both spake and saw.

And all the people were amazed, and said,
Is not this the son of David?

But when the Pharisees heard *it*, they said,

This *fellow* doth not cast out devils,
but by Beelzebub the prince of the devils.

212.

And Jesus knew their thoughts, and said unto them,

Every kingdom divided against itself is brought to desolation;
and every city or house divided against itself shall not stand:

And if Satan cast out Satan, he is divided against himself;
how shall then his kingdom stand?

213.

And if I by Beelzebub cast out devils,
by whom do your children cast *them* out?

Therefore they shall be your judges.
But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

214.

Or else how can one enter into a strong man's house, and spoil his goods,
except he first bind the strong man?
and then he will spoil his house.

He that is not with me is against me;
and he that gathereth not with me scattereth abroad.

215.

Wherefore I say unto you,
All manner of sin and blasphemy shall be forgiven unto men:
but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man,
it shall be forgiven him:

216.

but whosoever speaketh against the Holy Ghost,
it shall not be forgiven him,
neither in this world, neither in the *world* to come.

Either make the tree good, and his fruit good;
or else make the tree corrupt, and his fruit corrupt:
for the tree is known by *his* fruit.

217.

O generation of vipers,
how can ye, being evil, speak good things?
for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things:
and an evil man out of the evil treasure bringeth forth evil things.

218.

But I say unto you,
That every idle word that men shall speak,
they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified,
and by thy words thou shalt be condemned.

219.

Then certain of the scribes and of the Pharisees answered, saying,
Master, we would see a sign from thee.

But he answered and said unto them,
An evil and adulterous generation seeketh after a sign;

and there shall no sign be given to it,
but the sign of the prophet Jonas:

220.

For as Jonas was three days and three nights in the whale's belly;
so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation,
and shall condemn it:

because they repented at the preaching of Jonas;
and, behold, a greater than Jonas *is* here.

221.

The queen of the south shall rise up in the judgment with this generation,
and shall condemn it:

for she came from the uttermost parts of the earth to hear the wisdom of Solomon;
and, behold, a greater than Solomon *is* here.

222.

When the unclean spirit is gone out of a man,
he walketh through dry places, seeking rest, and findeth none.

Then he saith,
I will return into my house from whence I came out;
and when he is come, he findeth *it* empty, swept, and garnished.

223.

Then goeth he,
and taketh with himself seven other spirits more wicked than himself,
and they enter in and dwell there:

and the last *state* of that man is worse than the first.
Even so shall it be also unto this wicked generation.

224.

While he yet talked to the people, behold,
his mother and his brethren stood without, desiring to speak with him.

Then one said unto him,
Behold, thy mother and thy brethren stand without,
desiring to speak with thee.

But he answered and said unto him that told him,
Who is my mother?
and who are my brethren?

225.

And he stretched forth his hand toward his disciples, and said,
Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven,
the same is my brother, and sister, and mother.

MATTHEW 13

226.

The same day went Jesus out of the house, and sat by the sea side.

And great multitudes were gathered together unto him,
so that he went into a ship, and sat;
and the whole multitude stood on the shore.

227.

And he spake many things unto them in parables, saying,

Behold, a sower went forth to sow.

And when he sowed, some *seeds* fell by the way side,
and the fowls came and devoured them up:

228.

Some fell upon stony places, where they had not much earth:
and forthwith they sprung up,
because they had no deepness of earth:

And when the sun was up, they were scorched;
and because they had no root, they withered away.

229.

And some fell among thorns;
and the thorns sprung up, and choked them:

But other fell into good ground, and brought forth fruit,
some an hundredfold, some sixtyfold, some thirtyfold.
Who hath ears to hear, let him hear.

230.

And the disciples came, and said unto him,
Why speakest thou unto them in parables?

He answered and said unto them,
Because it is given unto you to know the mysteries of the kingdom of heaven,
but to them it is not given.

231.

For whosoever hath,
to him shall be given, and he shall have more abundance:

but whosoever hath not,
from him shall be taken away even that he hath.

232.

Therefore speak I to them in parables:
because they seeing see not; and hearing they hear not,
neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith,

By hearing ye shall hear, and shall not understand;
and seeing ye shall see, and shall not perceive:

233.

For this people's heart is waxed gross,
and *their* ears are dull of hearing, and their eyes they have closed;

lest at any time they should see with *their* eyes, and hear with *their* ears,
and should understand with *their* heart,
and should be converted, and I should heal them.

234.

But blessed *are* your eyes, for they see:
and your ears, for they hear.

For verily I say unto you,
That many prophets and righteous *men* have desired to see *those things* which ye see,
and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

235.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth *it* not,
then cometh the wicked *one*, and catcheth away that which was sown in his heart.

This is he which received seed by the way side.

236.

But he that received the seed into stony places,
the same is he that heareth the word, and anon with joy receiveth it;

Yet hath he not root in himself, but dureth for a while:
for when tribulation or persecution ariseth because of the word, by and by he is offended.

237.

He also that received seed among the thorns is he that heareth the word;
and the care of this world, and the deceitfulness of riches,
choke the word, and he becometh unfruitful.

238.

But he that received seed into the good ground is he that heareth the word,
and understandeth *it*;

which also beareth fruit,
and bringeth forth, some an hundredfold, some sixty, some thirty.

239.

Another parable put he forth unto them, saying,
The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept,
his enemy came and sowed tares among the wheat, and went his way. *[wheat with no fruit]*

But when the blade was sprung up, and brought forth fruit,
then appeared the tares also.

240.

So the servants of the householder came and said unto him,

Sir, didst not thou sow good seed in thy field?
from whence then hath it tares?

241.

He said unto them,
An enemy hath done this.

The servants said unto him,
Wilt thou then that we go and gather them up?

242.

But he said, Nay;
lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest:
and in the time of harvest I will say to the reapers,

Gather ye together first the tares, and bind them in bundles to burn them:
but gather the wheat into my barn.

243.

Another parable put he forth unto them, saying,

The kingdom of heaven is like to a grain of mustard seed,
which a man took, and sowed in his field:

244.

Which indeed is the least of all seeds:

but when it is grown, it is the greatest among herbs,
and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

245.

[13:33] Another parable spake he unto them;

The kingdom of heaven is like unto leaven,
which a woman took, and hid in three measures of meal,
till the whole was leavened.

MATTHEW 13:34 - 14

246.

[13:34] All these things spake Jesus unto the multitude in parables;
and without a parable spake he not unto them:

That it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables;

I will utter things which have been kept secret from the foundation of the world.

247.

Then Jesus sent the multitude away, and went into the house:
and his disciples came unto him, saying,

Declare unto us the parable of the tares of the field.

He answered and said unto them,

248.

He that soweth the good seed is the Son of man;
The field is the world;

the good seed are the children of the kingdom;
but the tares are the children of the wicked *one*;

The enemy that sowed them is the devil;
the harvest is the end of the world; and the reapers are the angels.

249.

As therefore the tares are gathered and burned in the fire;
so shall it be in the end of this world.

The Son of man shall send forth his angels,
and they shall gather out of his kingdom all things that offend, and [them] which do iniquity;

250.

And shall cast them into a furnace of fire:
there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father.

Who hath ears to hear, let him hear.

251.

Again, the kingdom of heaven is like unto treasure hid in a field;

the which when a man hath found, he hideth,
and for joy thereof goeth and selleth all that he hath, and buyeth that field.

252.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price,
went and sold all that he had, and bought it.

253.

Again, the kingdom of heaven is like unto a net,
that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down,
and gathered the good into vessels, but cast the bad away.

254.

So shall it be at the end of the world:

the angels shall come forth,
and sever the wicked from among the just,

And shall cast them into the furnace of fire:
there shall be wailing and gnashing of teeth.

255.

Jesus saith unto them,
Have ye understood all these things?

They say unto him, Yea, Lord.

256.

Then said he unto them,

Therefore every scribe *which is* instructed unto the kingdom of heaven
is like unto a man *that is* an householder,
which bringeth forth out of his treasure *things* new and old.

257.

And it came to pass,
that when Jesus had finished these parables, he departed thence.

And when he was come into his own country, he taught them in their synagogue,
insomuch that they were astonished, and said,

Whence hath this *man* this wisdom, and *these* mighty works?

258.

Is not this the carpenter's son?

is not his mother called Mary?
and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us?
Whence then hath this *man* all these things?
And they were offended in him.

259.

But Jesus said unto them,
A prophet is not without honour,
save in his own country, and in his own house.

And he did not many mighty works there because of their unbelief.

260.

At that time Herod the tetrarch heard of the fame of Jesus,
And said unto his servants,

This is John the Baptist;
he is risen from the dead; and therefore mighty works do shew forth themselves in him.

261.

For Herod had laid hold on John, and bound him,
and put *him* in prison for Herodias' sake, his brother Philip's wife.

For John said unto him,
It is not lawful for thee to have her.

262.

And when he would have put him to death, he feared the multitude,
because they counted him as a prophet.

But when Herod's birthday was kept,
the daughter of Herodias danced before them, and pleased Herod.

Whereupon he promised with an oath to give her whatsoever she would ask.

263.

And she, being before instructed of her mother, said,
Give me here John Baptist's head in a charger.

And the king was sorry:
Nevertheless for the oath's sake, and them which sat with him at meat,
he commanded *it* to be given *her*.

264.

And he sent, and beheaded John in the prison.

And his head was brought in a charger, and given to the damsel:
and she brought *it* to her mother.

And his disciples came, and took up the body,
and buried it, and went and told Jesus.

265.

When Jesus heard *of it*, he departed thence by ship into a desert place apart:
and when the people had heard *thereof*, they followed him on foot out of the cities.

And Jesus went forth, and saw a great multitude,
and was moved with compassion toward them, and he healed their sick.

266.

And when it was evening, his disciples came to him, saying,

This is a desert place, and the time is now past;
send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them,
They need not depart; give ye them to eat.

267.

And they say unto him,
We have here but five loaves, and two fishes.

He said,
Bring them hither to me.

268.

And he commanded the multitude to sit down on the grass,
and took the five loaves, and the two fishes,

and looking up to heaven, he blessed, and brake,
and gave the loaves to *his* disciples, and the disciples to the multitude.

269.

And they did all eat, and were filled:
and they took up of the fragments that remained twelve baskets full.

And they that had eaten were about five thousand men, beside women and children.

270.

And straightway Jesus constrained his disciples to get into a ship,
and to go before him unto the other side, while he sent the multitudes away.

And when he had sent the multitudes away, he went up into a mountain apart to pray:
and when the evening was come, he was there alone.

But the ship was now in the midst of the sea,
tossed with waves: for the wind was contrary.

271.

And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying,
It is a spirit; and they cried out for fear.

272.

But straightway Jesus spake unto them, saying,

Be of good cheer; it is I;
be not afraid.

And Peter answered him and said,
Lord, if it be thou, bid me come unto thee on the water.

And he said, Come.

273.

And when Peter was come down out of the ship,
he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid;
and beginning to sink, he cried, saying,
Lord, save me.

274.

And immediately Jesus stretched forth *his* hand, and caught him, and said unto him,
O thou of little faith, wherefore didst thou doubt?

And when they were come into the ship, the wind ceased.

Then they that were in the ship came and worshipped him, saying,
Of a truth thou art the Son of God.

275.

And when they were gone over, they came into the land of Gennesaret.

And when the men of that place had knowledge of him,
they sent out into all that country round about,
and brought unto him all that were diseased;

And besought him that they might only touch the hem of his garment:
and as many as touched were made perfectly whole.

The Gospel According to Matthew

CHAPTER TEN
Divisions 261-295

The Opposition

MATTHEW 15-16

276.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Why do thy disciples transgress the tradition of the elders?
for they wash not their hands when they eat bread.

But he answered and said unto them,
Why do ye also transgress the commandment of God by your tradition?

277.

For God commanded, saying,
Honour thy father and mother: and,

He that curseth father or mother, let him die the death.

278.

But ye say,
Whosoever shall say to *his* father or *his* mother,
It is a gift, by whatsoever thou mightest be profited by me;

And honour not his father or his mother, *he shall be [blessed]*.

Thus have ye made the commandment of God of none effect by your tradition.

279.

Ye hypocrites, well did Esaias prophesy of you, saying,

This people draweth nigh unto me with their mouth, and honoureth me with *their* lips;
but their heart is far from me.

But in vain they do worship me,
teaching *for* doctrines the commandments of men.

280.

And he called the multitude, and said unto them,
Hear, and understand:

Not that which goeth into the mouth defileth a man;
but that which cometh out of the mouth, this defileth a man.

281.

Then came his disciples, and said unto him,
Knowest thou that the Pharisees were offended, after they heard this saying?

But he answered and said,
Every plant, which my heavenly Father hath not planted, shall be rooted up.

282.

Let them alone:
they be blind leaders of the blind.
And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him,
Declare unto us this parable.

283.

And Jesus said,
Are ye also yet without understanding?

Do not ye yet understand,
that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

284.

But those things which proceed out of the mouth come forth from the heart;
and they defile the man.

For out of the heart proceed evil thoughts,
murders, adulteries, fornications,

285.

thefts, false witness,
blasphemies:

These are *the things* which defile a man:
but to eat with unwashen hands defileth not a man.

286.

Then Jesus went thence,
and departed into the coasts of Tyre and Sidon.

And, behold, a woman of Canaan came out of the same coasts,
and cried unto him, saying,

Have mercy on me, O Lord, *thou* Son of David;
my daughter is grievously vexed with a devil.

287.

But he answered her not a word.

And his disciples came and besought him, saying,
Send her away; for she crieth after us.

But he answered and said,
I am not sent but unto the lost sheep of the house of Israel.

288.

Then came she and worshipped him, saying,
Lord, help me.

But he answered and said,

It is not meet to take the children's bread,
and to cast *it* to dogs.

289.

And she said, Truth,
Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her,
O woman, great *is* thy faith:
be it unto thee even as thou wilt.

And her daughter was made whole from that very hour.

290.

And Jesus departed from thence, and came nigh unto the sea of Galilee;
and went up into a mountain, and sat down there.

And great multitudes came unto him, having with them
those that were lame, blind, dumb, maimed, and many others,
and cast them down at Jesus' feet; and he healed them:

291.

Insomuch that the multitude wondered,
when they saw the dumb to speak, the maimed to be whole,
the lame to walk, and the blind to see:

and they glorified the God of Israel.

292.

Then Jesus called his disciples *unto him*, and said,
I have compassion on the multitude,

because they continue with me now three days,
and have nothing to eat:

and I will not send them away fasting,
lest they faint in the way.

293.

And his disciples say unto him,
Whence should we have so much bread in the wilderness,
as to fill so great a multitude?

And Jesus saith unto them,
How many loaves have ye?

And they said,
Seven, and a few little fishes.

294.

And he commanded the multitude to sit down on the ground.

And he took the seven loaves and the fishes,
and gave thanks, and brake *them*,
and gave to his disciples, and the disciples to the multitude.

295.

And they did all eat, and were filled:
and they took up of the broken *meat* that was left seven baskets full.

And they that did eat were four thousand men, beside women and children.

And he sent away the multitude,
and took ship, and came into the coasts of Magdala.

MATTHEW 16

296.

The Pharisees also with the Sadducees came,
and tempting desired him that he would shew them a sign from heaven.

He answered and said unto them,
When it is evening, ye say,
It will be fair weather: for the sky is red.

And in the morning,
It will be foul weather today: for the sky is red and lowring.

297.

O ye hypocrites,
ye can discern the face of the sky;
but can ye not *discern* the signs of the times?

A wicked and adulterous generation seeketh after a sign;
and there shall no sign be given unto it,
but the sign of the prophet Jonas.

And he left them, and departed.

298.

And when his disciples were come to the other side,
they had forgotten to take bread.

Then Jesus said unto them,
Take heed and beware of the leaven of the Pharisees and of the Sadducees.

And they reasoned among themselves, saying,
It is because we have taken no bread.

299.

Which when Jesus perceived, he said unto them,
O ye of little faith, why reason ye among yourselves,
because ye have brought no bread?

Do ye not yet understand, neither remember
the five loaves of the five thousand, and how many baskets ye took up?

Neither the seven loaves of the four thousand, and how many baskets ye took up?

300.

How is it that ye do not understand that I spake *it* not to you concerning bread,
that ye should beware of the leaven of the Pharisees and of the Sadducees?

Then understood they how that he bade *them* not beware of the leaven of bread,
but of the doctrine of the Pharisees and of the Sadducees.

301.

When Jesus came into the coasts of Caesarea Philippi,
he asked his disciples, saying,

Whom do men say that I the Son of Man am?

And they said, Some *say that thou art* John the Baptist:

some, [*say thou art*] Elias;
and others, Jeremias, or one of the prophets.

302.

He saith unto them,
But whom say ye that I am?

And Simon Peter answered and said,
Thou art the Christ, the Son of the living God.

303.

And Jesus answered and said unto him,
Blessed art thou, Simon Bar-jona:

for flesh and blood hath not revealed *it* unto thee,
but my Father which is in heaven.

304.

And I say also unto thee,
That thou art Peter,

and upon this rock I will build my church;
and the gates of hell shall not prevail against it.

305.

And I will give unto thee the keys of the kingdom of heaven:

and whatsoever thou shalt bind on earth shall be bound in heaven:
and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

306.

From that time forth began Jesus to shew unto his disciples,
how that he must go unto Jerusalem,

and suffer many things of the elders and chief priests and scribes,
and be killed, and be raised again the third day.

307.

Then Peter took him, and began to rebuke him, saying,
Be it far from thee, Lord:
this shall not be unto thee.

But he turned, and said unto Peter,
Get thee behind me, Satan: thou art an offence unto me:

for thou savourest not the things that be of God,
but those that be of men.

308.

Then said Jesus unto his disciples,
If any *man* will come after me,
let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it:
and whosoever will lose his life for my sake shall find it.

309.

For what is a man profited,
if he shall gain the whole world, and lose his own soul?

or what shall a man give in exchange for his soul?

310.

For the Son of man shall come in the glory of his Father with his angels;
and then he shall reward every man according to his works.

Verily I say unto you,
There be some standing here, which shall not taste of death,
till they see the Son of man coming in his kingdom.

The Gospel According to Matthew

CHAPTER ELEVEN
Divisions 311-345

MATTHEW 17-18

311.

And after six days Jesus taketh Peter, James, and John his brother,
and bringeth them up into an high mountain apart,

And was transfigured before them:
and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

312.

Then answered Peter, and said unto Jesus,
Lord, it is good for us to be here:

if thou wilt, let us make here three tabernacles;
one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them:
and behold a voice out of the cloud, which said,

313.

This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard *it*,
they fell on their face, and were sore afraid.

And Jesus came and touched them, and said,
Arise, and be not afraid.

314.

And when they had lifted up their eyes,
they saw no man, save Jesus only.

And as they came down from the mountain,
Jesus charged them, saying,

Tell the vision to no man,
until the Son of man be risen again from the dead.

315.

And his disciples asked him, saying,
Why then say the scribes that Elias must first come?

And Jesus answered and said unto them,
Elias truly shall first come, and restore all things.

316.

But I say unto you,
That Elias is come already, and they knew him not,
but have done unto him whatsoever they listed.

Likewise shall also the Son of man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist.

317.

And when they were come to the multitude,
there came to him a *certain* man, kneeling down to him, and saying,

Lord, have mercy on my son: for he is lunatick, and sore vexed:
for oftentimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

318.

Then Jesus answered and said,
O faithless and perverse generation, how long shall I be with you?

how long shall I suffer you?
bring him hither to me.

And Jesus rebuked the devil;
and he departed out of him: and the child was cured from that very hour.

319.

Then came the disciples to Jesus apart, and said,
Why could not we cast him out?

And Jesus said unto them,
Because of your unbelief:

320.

for verily I say unto you,
If ye have faith as a grain of mustard seed, ye shall say unto this mountain,

Remove hence to yonder place; and it shall remove;
and nothing shall be impossible unto you.

Howbeit this kind goeth not out but by prayer and fasting.

321.

And while they abode in Galilee, Jesus said unto them,

The Son of man shall be betrayed into the hands of men:
and they shall kill him, and the third day he shall be raised again.

And they were exceeding sorry.

322.

And when they were come to Capernaum,
they that received tribute *money* came to Peter, and said,

Doth not your master pay tribute?

He saith, Yes.

323.

And when he was come into the house, Jesus prevented him, saying,

What thinkest thou, Simon?

of whom do the kings of the earth take custom or tribute?
of their own children, or of strangers?

324.

Peter saith unto him,
Of strangers.

Jesus saith unto him,
Then are the children free.

325.

Notwithstanding, lest we should offend them, go thou to the sea,
and cast an hook, and take up the fish that first cometh up;

and when thou hast opened his mouth,
thou shalt find a piece of money:

that take, and give unto them for me and thee.

MATTHEW 18

325.

At the same time came the disciples unto Jesus, saying,
Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him,
and set him in the midst of them, and said,

327.

Verily I say unto you,

Except ye be converted, and become as little children,
ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child,
the same is greatest in the kingdom of heaven.

328.

And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me,

it were better for him that a millstone were hanged about his neck,
and *that* he were drowned in the depth of the sea.

329.

Woe unto the world because of offences!

for it must needs be that offences come;
but woe to that man by whom the offence cometh!

330.

Wherefore if thy hand or thy foot offend thee,
cut them off, and cast *them* from thee:

it is better for thee to enter into life halt or maimed,
rather than having two hands or two feet to be cast into everlasting fire.

331.

And if thine eye offend thee,
pluck it out, and cast *it* from thee:

it is better for thee to enter into life with one eye,
rather than having two eyes to be cast into hell fire.

332.

Take heed that ye despise not one of these little ones;
for I say unto you,

That in heaven their angels do always behold the face of my Father which is in heaven.
For the Son of man is come to save that which was lost.

333.

How think ye?
if a man have an hundred sheep, and one of them be gone astray,

doth he not leave the ninety and nine,
and goeth into the mountains, and seeketh that which is gone astray?

334.

And if so be that he find it, verily I say unto you,
he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven,
that one of these little ones should perish.

335.

Moreover if thy brother shall trespass against thee,
go and tell him his fault between thee and him alone:
if he shall hear thee, thou hast gained thy brother.

But if he will not hear *thee*, *then* take with thee one or two more,
that in the mouth of two or three witnesses every word may be established.

336.

And if he shall neglect to hear them, tell *it* unto the church:
but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I say unto you,
Whatsoever ye shall bind on earth shall be bound in heaven:
and whatsoever ye shall loose on earth shall be loosed in heaven.

337.

Again I say unto you,
That if two of you shall agree on earth as touching any thing that they shall ask,
it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name,
there am I in the midst of them.

338.

Then came Peter to him, and said,
Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him,
I say not unto thee, Until seven times:
but, Until seventy times seven.

339.

Therefore is the kingdom of heaven likened unto a certain king,
which would take account of his servants.

And when he had begun to reckon,
one was brought unto him, which owed him ten thousand talents.

340.

But forasmuch as he had not to pay, his lord commanded him to be sold,
and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying,
Lord, have patience with me, and I will pay thee all.

341.

Then the lord of that servant was moved with compassion,
and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellowservants,
which owed him an hundred pence:

342.

and he laid hands on him, and took *him* by the throat, saying,
Pay me that thou owest.

And his fellowservant fell down at his feet, and besought him, saying,
Have patience with me, and I will pay thee all.

343.

And he would not:
but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry,
and came and told unto their lord all that was done.

344.

Then his lord, after that he had called him, said unto him,
O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

345.

And his lord was wroth, and delivered him to the tormentors,
till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you,
if ye from your hearts forgive not every one his brother their trespasses.

The Gospel According to Matthew

CHAPTER TWELVE
Divisions 346-380

MATTHEW 19-20

346.

And it came to pass, *that* when Jesus had finished these sayings,
he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

And great multitudes followed him;
and he healed them there.

347.

The Pharisees also came unto him, tempting him, and saying unto him,
Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them,
Have ye not read,
that he which made *them* at the beginning made them male and female,

348.

And said,
For this cause shall a man leave father and mother,
and shall cleave to his wife:
and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

349.

They say unto him,
Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them,
Moses because of the hardness of your hearts suffered you to put away your wives:
but from the beginning it was not so.

350.

And I say unto you,
Whosoever shall put away his wife,
except *it be* for fornication, and shall marry another, committeth adultery:
and whoso marrieth her which is put away doth commit adultery.

His disciples say unto him,
If the case of the man be so with *his* wife, it is not good to marry.

But he said unto them,

351.

All *men* cannot receive this saying, save *they* to whom it is given.

For there are some eunuchs, which were so born from *their* mother's womb:
and there are some eunuchs, which were made eunuchs of men:
and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.

He that is able to receive *it*,
let him receive *it*.

352.

Then were there brought unto him little children,
that he should put *his* hands on them, and pray:
and the disciples rebuked them.

But Jesus said,
Suffer little children, and forbid them not, to come unto me:
for of such is the kingdom of heaven.

And he laid *his* hands on them, and departed thence.

353.

And, behold, one came and said unto him,
Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him,
Why callest thou me good?

there is none good but one, *that is*, God:
but if thou wilt enter into life, keep the commandments.

He saith unto him, Which?

354.

Jesus said,
Thou shalt do no murder,
Thou shalt not commit adultery,

Thou shalt not steal,
Thou shalt not bear false witness,

Honour thy father and *thy* mother: and,
Thou shalt love thy neighbour as thyself.

355.

The young man saith unto him,
All these things have I kept from my youth up: what lack I yet?

Jesus said unto him,
If thou wilt be perfect, go *and* sell that thou hast,
and give to the poor, and thou shalt have treasure in heaven:

and come *and* follow me.

356.

But when the young man heard that saying,
he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples,
Verily I say unto you,
That a rich man shall hardly enter into the kingdom of heaven.

357.

And again I say unto you,
It is easier for a camel to go through the eye of a needle,
than for a rich man to enter into the kingdom of God.

When his disciples heard *it*, they were exceedingly amazed, saying,
Who then can be saved?

358.

But Jesus beheld *them*, and said unto them,
With men this is impossible; but with God all things are possible.

Then answered Peter and said unto him,
Behold, we have forsaken all, and followed thee;

what shall we have therefore?

359.

And Jesus said unto them,
Verily I say unto you,
That ye which have followed me,

in the regeneration when the Son of man shall sit in the throne of his glory,
ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

360.

And every one that hath forsaken houses,
or brethren, or sisters, or father, or mother,
or wife, or children, or lands, for my name's sake,
shall receive an hundredfold, and shall inherit everlasting life.

But many *that are* first shall be last;
and the last *shall be* first.

MATTHEW 20

361.

For the kingdom of heaven is like unto a man *that is* an householder,
which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day,
he sent them into his vineyard.

362.

And he went out about the third hour,
and saw others standing idle in the marketplace,

And said unto them;
Go ye also into the vineyard, and whatsoever is right I will give you.

And they went their way.

363.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle,
and saith unto them, Why stand ye here all the day idle?

364.

They say unto him,
Because no man hath hired us.

He saith unto them,
Go ye also into the vineyard;
and whatsoever is right, *that* shall ye receive.

365.

So when even was come,
the lord of the vineyard saith unto his steward,

Call the labourers, and give them *their* hire,
beginning from the last unto the first.

366.

And when they came that *were hired* about the eleventh hour,
they received every man a penny.

But when the first came,
they supposed that they should have received more;
and they likewise received every man a penny.

367.

And when they had received *it*,
they murmured against the goodman of the house, saying,

These last have wrought *but* one hour,
and thou hast made them equal unto us,
which have borne the burden and heat of the day.

368.

But he answered one of them, and said,
Friend, I do thee no wrong:

didst not thou agree with me for a penny?

Take *that* thine *is*, and go thy way:
I will give unto this last, even as unto thee.

369.

Is it not lawful for me to do what I will with mine own?
Is thine eye evil, because I am good?

So the last shall be first, and the first last:
for many be called, but few chosen.

370.

And Jesus going up to Jerusalem took the twelve disciples apart in the way,
and said unto them,

Behold, we go up to Jerusalem;
and the Son of man shall be betrayed unto the chief priests and unto the scribes,

371.

and they shall condemn him to death,
and shall deliver him to the Gentiles
to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

372.

Then came to him the mother of Zebedee's children with her sons,
worshipping *him*, and desiring a certain thing of him.

And he said unto her,
What wilt thou?

373.

She saith unto him,
Grant that these my two sons may sit,
the one on thy right hand, and the other on the left, in thy kingdom.

374.

But Jesus answered and said,
Ye know not what ye ask.

Are ye able to drink of the cup that I shall drink of,
and to be baptized with the baptism that I am baptized with?

They say unto him,
We are able.

375.

And he saith unto them,
Ye shall drink indeed of my cup,
and be baptized with the baptism that I am baptized with:

but to sit on my right hand, and on my left, is not mine to give,
but *it shall be given to them* for whom it is prepared of my Father.

376.

And when the ten heard *it*,
they were moved with indignation against the two brethren.

But Jesus called them *unto him*, and said,
Ye know that the princes of the Gentiles exercise dominion over them,

and they that are great exercise authority upon them,
but it shall not be so among you

377.

but whosoever will be great among you, let him be your minister;
And whosoever will be chief among you, let him be your servant:

Even as the Son of man came not to be ministered unto, but to minister,
and to give his life a ransom for many.

378.

And as they departed from Jericho,
a great multitude followed him.

And, behold, two blind men sitting by the way side,
when they heard that Jesus passed by, cried out, saying,
Have mercy on us, O Lord, *thou* Son of David.

379.

And the multitude rebuked them, because they should hold their peace:
but they cried the more, saying,
Have mercy on us, O Lord, *thou* Son of David.

And Jesus stood still, and called them, and said,
What will ye that I shall do unto you?

380.

They say unto him, Lord, that our eyes may be opened.

So Jesus had compassion *on them*, and touched their eyes:
and immediately their eyes received sight, and they followed him.

The Gospel According to Matthew

CHAPTER THIRTEEN
Divisions 381-410

MATTHEW 21

381.

And when they drew nigh unto Jerusalem,
and were come to Bethphage, unto the mount of Olives,
then sent Jesus two disciples, saying unto them,

Go into the village over against you,
and straightway ye shall find an ass tied, and a colt with her:

382.

loose *them*, and bring *them* unto me.

And if any *man* say ought unto you, ye shall say,
The Lord hath need of them;
and straightway he will send them.

383.

All this was done,
that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion,
Behold, thy King cometh unto thee,
meek, and sitting upon an ass, and a colt the foal of an ass.

385.

And the disciples went, and did as Jesus commanded them,
And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

And a very great multitude spread their garments in the way;
others cut down branches from the trees, and strawed *them* in the way.

385.

And the multitudes that went before, and that followed, cried, saying,
Hosanna to the Son of David:

Blessed *is* he that cometh in the name of the Lord;
Hosanna in the highest.

386.

And when he was come into Jerusalem,
all the city was moved, saying,
Who is this?

And the multitude said,
This is Jesus the prophet of Nazareth of Galilee.

387.

And Jesus went into the temple of God,
and cast out all them that sold and bought in the temple,

and overthrew the tables of the moneychangers,
and the seats of them that sold doves,

388.

And said unto them,
It is written,
My house shall be called the house of prayer;

but ye have made it a den of thieves.

And the blind and the lame came to him in the temple;
and he healed them.

389.

When the chief priests and scribes saw the wonderful things that he did,
and the children crying in the temple, and saying,

Hosanna to the Son of David;

they were sore displeased, and said unto him,
Hearest thou what these say?

390.

And Jesus saith unto them,
Yea; have ye never read,

Out of the mouth of babes and sucklings thou hast perfected praise?

And he left them, and went out of the city into Bethany;
and he lodged there.

391.

Now in the morning as he returned into the city, he hungered.

And when he saw a fig tree in the way,
he came to it, and found nothing thereon, but leaves only,
and said unto it,

Let no fruit grow on thee henceforward forever.

392.

And presently the fig tree withered away.

And when the disciples saw *it*, they marvelled, saying,
How soon is the fig tree withered away!

Jesus answered and said unto them,
Verily I say unto you,

393.

If ye have faith, and doubt not,
ye shall not only do this *which is done* to the fig tree,

but also if ye shall say unto this mountain,

Be thou removed, and be thou cast into the sea; it shall be done.

And all things, whatsoever ye shall ask in prayer, believing,
ye shall receive.

394.

And when he was come into the temple,
the chief priests and the elders of the people came unto him as he was teaching, and said,

By what authority doest thou these things?
and who gave thee this authority?

395.

And Jesus answered and said unto them,
I also will ask you one thing, which if ye tell me,
I in like wise will tell you by what authority I do these things.

The baptism of John, whence was it?
from heaven, or of men?

396.

And they reasoned with themselves, saying,
If we shall say,
From heaven;

he will say unto us,
Why did ye not then believe him?

397.

But if we shall say, Of men;

we fear the people;
for all hold John as a prophet.

398.

And they answered Jesus, and said,
We cannot tell.

And he said unto them,
Neither tell I you by what authority I do these things.

But what think ye?

399.

A *certain* man had two sons;
and he came to the first, and said,

Son, go work today in my vineyard.

He answered and said,
I will not;
but afterward he repented, and went.

400.

And he came to the second, and said likewise.

And he answered and said,
I go, sir:
and went not.

Whether of them twain did the will of *his* father?

401.

They say unto him,
The first.

Jesus saith unto them,
Verily I say unto you,
That the publicans and the harlots go into the kingdom of God before you.

402.

For John came unto you in the way of righteousness, and ye believed him not:
but the publicans and the harlots believed him:

and ye, when ye had seen *it*, repented not afterward,
that ye might believe him.

Hear another parable:

403.

There was a certain householder, which planted a vineyard,
and hedged it round about, and digged a winepress in it, and built a tower,
and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near,
he sent his servants to the husbandmen,
that they might receive the fruits of it.

404.

And the husbandmen took his servants,
and beat one, and killed another,
and stoned another.

Again, he sent other servants more than the first:
and they did unto them likewise.

405.

But last of all he sent unto them his son, saying,
They will reverence my son.

But when the husbandmen saw the son, they said among themselves,

This is the heir;
come, let us kill him, and let us seize on his inheritance.

406.

And they caught him,
and cast *him* out of the vineyard, and slew *him*.

When the lord therefore of the vineyard cometh,
what will he do unto those husbandmen?

407.

They say unto him,
He will miserably destroy those wicked men,
and will let out *his* vineyard unto other husbandmen,
which shall render him the fruits in their seasons.

408.

Jesus saith unto them,
Did ye never read in the scriptures,
The stone which the builders rejected,
the same is become the head of the corner:

this is the Lord's doing,
and it is marvellous in our eyes?

409.

Therefore say I unto you,
The kingdom of God shall be taken from you,
and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken:
but on whomsoever it shall fall,
it will grind him to powder.

410.

And when the chief priests and Pharisees had heard his parables,
they perceived that he spake of them.

But when they sought to lay hands on him,
they feared the multitude, because they took him for a prophet.

The Gospel According to Matthew

CHAPTER FOURTEEN
Divisions 411-435

MATTHEW 22

411.

And Jesus answered and spake unto them again by parables, and said,

The kingdom of heaven is like unto a certain king,
which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding:
and they would not come.

412.

Again, he sent forth other servants, saying,
Tell them which are bidden,

Behold, I have prepared my dinner:
my oxen and *my* fatlings *are* killed, and all things *are* ready:
come unto the marriage.

413.

But they made light of *it*, and went their ways,
one to his farm, another to his merchandise:

And the remnant took his servants,
and entreated *them* spitefully, and slew *them*.

414.

But when the king heard *thereof*, he was wroth:

and he sent forth his armies, and destroyed those murderers,
and burned up their city.

415.

Then saith he to his servants,
The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways,
and as many as ye shall find, bid to the marriage.

416.

So those servants went out into the highways,
and gathered together all as many as they found, both bad and good:
and the wedding was furnished with guests.

417.

And when the king came in to see the guests,
he saw there a man which had not on a wedding garment, and he saith unto him,

Friend, how camest thou in hither not having a wedding garment?

And he was speechless.

418.

Then said the king to the servants,

Bind him hand and foot, and take him away,
and cast *him* into outer darkness;

there shall be weeping and gnashing of teeth.
For many are called, but few *are* chosen.

419.

Then went the Pharisees,
and took counsel how they might entangle him in *his* talk.

And they sent out unto him their disciples with the Herodians, saying,

Master, we know that thou art true,
and teachest the way of God in truth,
neither carest thou for any *man*: for thou regardest not the person of men.

420.

Tell us therefore,
What thinkest thou?

Is it lawful to give tribute unto Caesar, or not?

421.

But Jesus perceived their wickedness, and said,
Why tempt ye me, *ye* hypocrites?

Shew me the tribute money.

422.

And they brought unto him a penny.

And he saith unto them,
Whose *is* this image and superscription?

They say unto him, Caesar's.

423.

Then saith he unto them,
Render therefore unto Caesar the things which are Caesar's;
and unto God the things that are God's.

When they had heard *these words*, they marvelled,
and left him, and went their way.

424.

The same day came to him the Sadducees,
which say that there is no resurrection, and asked him, saying,
Master, [*the prophet*] Moses said,

If a man die, having no children,
his brother shall marry his wife, and raise up seed unto his brother.

425.

Now there were with us seven brethren:

and the first, when he had married a wife, deceased,
and, having no issue, left his wife unto his brother:

Likewise the second also, and the third, unto the seventh.

426.

And last of all the woman died also.

Therefore in the resurrection whose wife shall she be of the seven?
for they all had her.

427.

Jesus answered and said unto them,
Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry,
nor are given in marriage,
but are as the angels of God in heaven.

428.

But as touching the resurrection of the dead,
have ye not read that which was spoken unto you by God, saying,

I am the God of Abraham,
and the God of Isaac, and the God of Jacob?

God is not the God of the dead,
but of the living.

429.

And when the multitude heard *this*,
they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence,
they were gathered together.

430.

Then one of them, *which was* a lawyer,
asked *him a question*, tempting him, and saying,

Master, which *is* the great commandment in the law?

431.

Jesus said unto him,
Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.

432.

This is the first and great commandment.
And the second *is* like unto it,

Thou shalt love thy neighbour as thyself.
On these two commandments hang all the law and the prophets.

433.

While the Pharisees were gathered together, Jesus asked them, saying,
What think ye of Christ?

whose son is he?
They say unto him, *The Son* of David.

434.

He saith unto them,
How then doth David in spirit call him Lord, saying,

The LORD said unto my Lord,
Sit thou on my right hand,
till I make thine enemies thy footstool?

435.

If David then call him Lord,
how is he his son?

And no man was able to answer him a word,
neither durst any from that day forth ask him any more *questions*.

MATTHEW 23

436.

Then spake Jesus to the multitude, and to his disciples saying,

The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe,
that observe and do;

437.

but do not ye after their works:
for they say, and do not.

For they bind heavy burdens and grievous to be borne,
and lay *them* on men's shoulders;
but they *themselves* will not move them with one of their fingers.

438.

But all their works they do for to be seen of men:
they make broad their phylacteries,
and enlarge the borders of their garments,

And love the uppermost rooms at feasts, and the chief seats in the synagogues,
And greetings in the markets, and to be called of men, Rabbi, Rabbi.

439.

But be not ye called Rabbi: for one is your Master, *even* Christ;
and all ye are brethren.

And call no *man* your father upon the earth:
for one is your Father, which is in heaven.

440.

Neither be ye called masters:
for one is your Master, *even* Christ.

But he that is greatest among you shall be your servant.

And whosoever shall exalt himself shall be abased;
and he that shall humble himself shall be exalted.

441.

But woe unto you, scribes and Pharisees, hypocrites!

for ye shut up the kingdom of heaven against men:
for ye neither go in *yourselves*,
neither suffer ye them that are entering to go in.

442.

Woe unto you, scribes and Pharisees, hypocrites!

for ye devour widows' houses, and for a pretence make long prayer:
therefore ye shall receive the greater damnation.

443.

Woe unto you, scribes and Pharisees, hypocrites!

for ye compass sea and land to make one proselyte,
and when he is made,
ye make him twofold more the child of hell than yourselves.

444.

Woe unto you, ye blind guides, which say,

Whosoever shall swear by the temple, it is nothing;
but whosoever shall swear by the gold of the temple, he is a debtor!

445.

Ye fools and blind:

for whether is greater,
the gold, or the temple that sanctifieth the gold?

446.

And, Whosoever shall swear by the altar,
it is nothing;

but whosoever sweareth by the gift that is upon it,
he is guilty.

447.

Ye fools and blind:
for whether *is* greater,
the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar,
sweareth by it, and by all things thereon.

448.

And whoso shall swear by the temple,
sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven,
sweareth by the throne of God, and by him that sitteth thereon.

449.

Woe unto you, scribes and Pharisees, hypocrites!

for ye pay tithe of mint and anise and cummin,
and have omitted the weightier *matters* of the law,
judgment, mercy, and faith:

450.

these ought ye to have done,
and not to leave the other undone.

Ye blind guides,
which strain at a gnat, and swallow a camel.

451.

Woe unto you, scribes and Pharisees, hypocrites!

for ye make clean the outside of the cup and of the platter,
but within they are full of extortion and excess.

452.

Thou blind Pharisee,
cleanse first that *which is* within the cup and platter,
that the outside of them may be clean also.

453.

Woe unto you, scribes and Pharisees, hypocrites!

for ye are like unto whited sepulchres,
which indeed appear beautiful outward,
but are within full of dead *men's* bones, and of all uncleanness.

454.

Even so ye also outwardly appear righteous unto men,
but within ye are full of hypocrisy and iniquity.

455.

Woe unto you, scribes and Pharisees, hypocrites!

because ye build the tombs of the prophets,
and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers,
we would not have been partakers with them in the blood of the prophets.

456.

Wherefore ye be witnesses unto yourselves,
that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.
Ye serpents,
ye generation of vipers,
how can ye escape the damnation of hell?

457.

Wherefore, behold, I send unto you prophets,
and wise men, and scribes:

and *some* of them ye shall kill and crucify;

and *some* of them shall ye scourge in your synagogues,
and persecute *them* from city to city:

458.

That upon you may come all the righteous blood shed upon the earth,

from the blood of righteous Abel unto the blood of Zacharias son of Barachias,
whom ye slew between the temple and the altar.

Verily I say unto you,
All these things shall come upon this generation.
O Jerusalem,

459.

Jerusalem,
thou that killest the prophets, and stonest them which are sent unto thee,

how often would I have gathered thy children together,
even as a hen gathereth her chickens under *her* wings, and ye would not!

460.

Behold, your house is left unto you desolate.

For I say unto you,
Ye shall not see me henceforth, till ye shall say,

Blessed *is* he that cometh in the name of the Lord.

The Gospel According to Matthew

CHAPTER SIXTEEN
Divisions 461-485

MATTHEW 24

461.

And Jesus went out, and departed from the temple:
and his disciples came to *him* for to shew him the buildings of the temple.

And Jesus said unto them,
See ye not all these things?

verily I say unto you,
there shall not be left here one stone upon another,
that shall not be thrown down.

462.

And as he sat upon the mount of Olives,
the disciples came unto him privately, saying,

Tell us, when shall these things be?
and what *shall be* the sign of thy coming, and of the end of the world?

463.

And Jesus answered and said unto them,
Take heed that no man deceive you.

For many shall come in my name, saying,
I am Christ; and shall deceive many.

464.

And ye shall hear of wars and rumours of wars:
see that ye be not troubled:
for all *these things* must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom:
and there shall be famines, and pestilences,
and earthquakes, in divers places.

465.

All these *are* the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you:
and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another,
and shall hate one another.

466.

And many false prophets shall rise,
and shall deceive many.

And because iniquity shall abound,
the love of many shall wax cold.

467.

But he that shall endure unto the end,
the same shall be saved.

And this gospel of the kingdom
shall be preached in all the world for a witness unto all nations;
and then shall the end come.

468.

When ye therefore shall see the abomination of desolation,
spoken of by Daniel the prophet,
stand in the holy place,

(whoso readeth, let him understand:)

Then let them which be in Judaea flee into the mountains:

469.

Let him which is on the housetop not come down to take any thing out of his house:

Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child,
and to them that give suck in those days!

470.

But pray ye that your flight be not in the winter, neither on the sabbath day:

For then shall be great tribulation,
such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved:
but for the elect's sake those days shall be shortened.

471.

Then if any man shall say unto you,
Lo, here *is* Christ, or there; believe *it* not.

For there shall arise false Christs, and false prophets,
and shall shew great signs and wonders;
insomuch that, if *it were* possible, they shall deceive the very elect.

472.

Behold, I have told you before.
Wherefore if they shall say unto you,

Behold, he is in the desert; go not forth:
behold, *he is* in the secret chambers; believe *it* not.

473.

For as the lightning cometh out of the east, and shineth even unto the west;
so shall also the coming of the Son of man be.

For wheresoever the carcase is,
there will the eagles be gathered together.

474.

Immediately after the tribulation of those days shall the sun be darkened,
and the moon shall not give her light,

and the stars shall fall from heaven,
and the powers of the heavens shall be shaken:

475.

And then shall appear the sign of the Son of man in heaven:
and then shall all the tribes of the earth mourn,

and they shall see the Son of man coming in the clouds of heaven
with power and great glory.

And he shall send his angels with a great sound of a trumpet,
and they shall gather together his elect from the four winds,
from one end of heaven to the other.

476.

Now learn a parable of the fig tree;
When his branch is yet tender, and putteth forth leaves,
ye know that summer *is* nigh:

So likewise ye, when ye shall see all these things,
know that it is near, *even* at the doors.

477.

Verily I say unto you,
This generation shall not pass, till all these things be fulfilled.

Heaven and earth shall pass away,
but my words shall not pass away.

478.

But of that day and hour knoweth no *man*,
no, not the angels of heaven, but my Father only.

But as the days of Noe *were*,
so shall also the coming of the Son of man be.

479.

For as in the days that were before the flood
they were eating and drinking,
marrying and giving in marriage,
until the day that Noe entered into the ark,

And knew not until the flood came, and took them all away;
so shall also the coming of the Son of man be.

480.

Then shall two be in the field;
the one shall be taken, and the other left.

Two *shall be* grinding at the mill;
the one shall be taken, and the other left.

481.

Watch therefore:
for ye know not what hour your Lord doth come.

But know this,
that if the goodman of the house had known in what watch the thief would come,
he would have watched,
and would not have suffered his house to be broken up.

482.

Therefore be ye also ready:
for in such an hour as ye think not, the Son of man cometh.

Who then is a faithful and wise servant,
whom his lord hath made ruler over his household, to give them meat in due season?

483.

Blessed *is* that servant,
whom his lord when he cometh shall find so doing.

Verily I say unto you,
That he shall make him ruler over all his goods.

484.

But and if that evil servant shall say in his heart,
My lord delayeth his coming;

And shall begin to smite *his* fellowservants,
and to eat and drink with the drunken;

485.

The lord of that servant shall come in a day when he looketh not for *him*,
and in an hour that he is not aware of,

And shall cut him asunder, and appoint *him* his portion with the hypocrites:
there shall be weeping and gnashing of teeth.

MATTHEW 25

486.

Then shall the kingdom of heaven be likened unto ten virgins,
which took their lamps, and went forth to meet the bridegroom.

And five of them were wise,
and five *were* foolish.

487.

They that *were* foolish took their lamps, and took no oil with them:
But the wise took oil in their vessels with their lamps.

While the bridegroom tarried,
they all slumbered and slept.

488.

And at midnight there was a cry made,

Behold, the bridegroom cometh;
go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

489.

And the foolish said unto the wise,
Give us of your oil;
for our lamps are gone out.

But the wise answered, saying,
Not so;
lest there be not enough for us and you:
but go ye rather to them that sell, and buy for yourselves.

490.

And while they went to buy, the bridegroom came;
and they that were ready went in with him to the marriage:
and the door was shut.

491.

Afterward came also the other virgins, saying,
Lord, Lord, open to us.

But he answered and said,
Verily I say unto you,
I know you not.

492.

Watch therefore,
for ye know neither the day nor the hour wherein the Son of man cometh.

For *the kingdom of heaven is* as a man travelling into a far country,
who called his own servants, and delivered unto them his goods.

493.

And unto one he gave five talents,
to another two, and to another one;

to every man according to his several ability;
and straightway took his journey.

494.

Then he that had received the five talents went and traded with the same,
and made *them* other five talents.

And likewise he that *had received* two,
he also gained other two.

But he that had received one went and digged in the earth,
and hid his lord's money.

495.

After a long time the lord of those servants cometh,
and reckoneth with them.

And so he that had received five talents
came and brought other five talents, saying,

Lord, thou deliveredst unto me five talents:
behold, I have gained beside them five talents more.

496.

His lord said unto him,
Well done, *thou* good and faithful servant:

thou hast been faithful over a few things,
I will make thee ruler over many things:
enter thou into the joy of thy lord.

497.

He also that had received two talents came and said,
Lord, thou deliveredst unto me two talents:
behold, I have gained two other talents beside them.

498.

His lord said unto him,
Well done, good and faithful servant;

thou hast been faithful over a few things,
I will make thee ruler over many things:
enter thou into the joy of thy lord.

499.

Then he which had received the one talent came and said,
Lord, I knew thee that thou art an hard man,
reaping where thou hast not sown,
and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth:
lo, *there* thou hast *that is* thine.

500.

His lord answered and said unto him,
Thou wicked and slothful servant,
thou knewest that I reap where I sowed not,
and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers,
and *then* at my coming I should have received mine own with usury.

501.

Take therefore the talent from him,
and give *it* unto him which hath ten talents.

For unto every one that hath shall be given,
and he shall have abundance:
but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness:
there shall be weeping and gnashing of teeth.

502.

When the Son of man shall come in his glory, and all the holy angels with him,
then shall he sit upon the throne of his glory:
and before him shall be gathered all nations:

503.

and he shall separate them one from another,
as a shepherd divideth *his* sheep from the goats:

And he shall set the sheep on his right hand,
but the goats on the left.

504.

Then shall the King say unto them on his right hand,
Come, ye blessed of my Father,
inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat:
I was thirsty, and ye gave me drink:

505.

I was a stranger, and ye took me in:
Naked, and ye clothed me:

I was sick, and ye visited me:
I was in prison, and ye came unto me.

506.

Then shall the righteous answer him, saying,
Lord, when saw we thee an hungred, and fed *thee*?
or thirsty, and gave *thee* drink?

When saw we thee a stranger, and took *thee* in?
or naked, and clothed *thee*?

Or when saw we thee sick, or in prison, and came unto thee?

507.

And the King shall answer and say unto them,
Verily I say unto you,
Inasmuch as ye have done *it* unto one of the least of these my brethren,
ye have done *it* unto me.

Then shall he say also unto them on the left hand,
Depart from me, ye cursed,
into everlasting fire, prepared for the devil and his angels:

508.

For I was an hungred, and ye gave me no meat:
I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in:
naked, and ye clothed me not:
sick, and in prison, and ye visited me not.

509.

Then shall they also answer him, saying,
Lord, when saw we thee an hungred, or athirst, or a stranger,
or naked, or sick, or in prison, and did not minister unto thee?

510.

Then shall he answer them, saying,
Verily I say unto you,
Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

And these shall go away into everlasting punishment:
but the righteous into life eternal.

The Gospel According to Matthew

CHAPTER EIGHTEEN
Divisions 511-540

MATTHEW 26:1 - 26:58

511.

And it came to pass, when Jesus had finished all these sayings,
he said unto his disciples,

Ye know that after two days is *the feast of* the passover,
and the Son of man is betrayed to be crucified.

512.

Then assembled together the chief priests, and the scribes, and the elders of the people,
unto the palace of the high priest, who was called Caiaphas,

And consulted that they might take Jesus by subtilty, and kill *him*.

But they said,
Not on the feast *day*,
lest there be an uproar among the people.

513.

Now when Jesus was in Bethany, in the house of Simon the leper,

There came unto him a woman having an alabaster box of very precious ointment,
and poured it on his head, as he sat *at meat*.

514.

But when his disciples saw *it*, they had indignation, saying,
To what purpose *is* this waste?

For this ointment might have been sold for much, and given to the poor.

515.

When Jesus understood *it*, he said unto them,
Why trouble ye the woman?
for she hath wrought a good work upon me.

For ye have the poor always with you;
but me ye have not always.

516.

For in that she hath poured this ointment on my body,
she did *it* for my burial.

Verily I say unto you,
Wheresoever this gospel shall be preached in the whole world,
there shall also this, that this woman hath done, be told for a memorial of her.

517.

Then one of the twelve, called Judas Iscariot, went unto the chief priests,

And said *unto them*,
What will ye give me, and I will deliver him unto you?

And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

518.

Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus,
saying unto him,

Where wilt thou that we prepare for thee to eat the passover?

519.

And he said,
Go into the city to such a man, and say unto him,

The Master saith,
My time is at hand;

I will keep the passover at thy house with my disciples.

520.

And the disciples did as Jesus had appointed them;
and they made ready the passover.

Now when the even was come,
he sat down with the twelve.

And as they did eat, he said, Verily I say unto you,
that one of you shall betray me.

521.

And they were exceeding sorrowful,
and began every one of them to say unto him,
Lord, is it I?

And he answered and said,
He that dippeth *his* hand with me in the dish, the same shall betray me.

522.

The Son of man goeth as it is written of him:
but woe unto that man by whom the Son of man is betrayed!

it had been good for that man if he had not been born.

523.

Then Judas, which betrayed him, answered and said,
Master, is it I?

He said unto him,
Thou hast said.

524.

And as they were eating, Jesus took bread, and blessed *it*,
and brake *it*, and gave *it* to the disciples, and said,

Take, eat;
this is my body.

And he took the cup, and gave thanks, and gave *it* to them, saying,

Drink ye all of it;
For this is my blood of the new testament,
which is shed for many for the remission of sins.

525.

But I say unto you,
I will not drink henceforth of this fruit of the vine,
until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn,
they went out into the mount of Olives.

526.

Then saith Jesus unto them,
All ye shall be offended because of me this night:

for it is written,
I will smite the shepherd,
and the sheep of the flock shall be scattered abroad.

But after I am risen again,
I will go before you into Galilee.

527.

Peter answered and said unto him,
Though all *men* shall be offended because of thee, *yet* will I never be offended.

Jesus said unto him, Verily I say unto thee,
That this night, before the cock crow, thou shalt deny me thrice.

528.

Peter said unto him,
Though I should die with thee, yet will I not deny thee.

Likewise also said all the disciples.

529.

Then cometh Jesus with them unto a place called Gethsemane,
and saith unto the disciples,

Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee,
and began to be sorrowful and very heavy.

530.

Then saith he unto them,
My soul is exceeding sorrowful, even unto death:
tarry ye here, and watch with me.

And he went a little further, and fell on his face, and prayed, saying,

O my Father, if it be possible,
let this cup pass from me:
nevertheless not as I will, but as thou *wilt*.

531.

And he cometh unto the disciples, and findeth them asleep,
and saith unto Peter,

What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation:
the spirit indeed *is* willing,
but the flesh *is* weak.

532.

He went away again the second time, and prayed, saying,

O my Father, if this cup may not pass away from me,
except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

533.

And he left them, and went away again,
and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them,
Sleep on now, and take *your* rest:

behold, the hour is at hand,
and the Son of man is betrayed into the hands of sinners.

534.

Rise, let us be going:
behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came,
and with him a great multitude with swords and staves,

from the chief priests and elders of the people.

535.

Now he that betrayed him gave them a sign, saying,

Whomsoever I shall kiss, that same is he:
hold him fast.

And forthwith he came to Jesus, and said,
Hail, master;
and kissed him.

536.

And Jesus said unto him,
Friend, wherefore art thou come?

Then came they,
and laid hands on Jesus, and took him.

537.

And, behold, one of them which were with Jesus
stretched out *his* hand, and drew his sword,
and struck a servant of the high priest's, and smote off his ear.

538.

Then said Jesus unto him,
Put up again thy sword into his place:
for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father,
and he shall presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled,
that thus it must be?

539.

In that same hour said Jesus to the multitudes,
Are ye come out as against a thief with swords and staves for to take me?

I sat daily with you teaching in the temple,
and ye laid no hold on me.

But all this was done,
that the scriptures of the prophets might be fulfilled.

540.

Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led *him* away to Caiaphas the high priest,
where the scribes and the elders were assembled.

[26:58] But Peter followed him afar off unto the high priest's palace,
and went in, and sat with the servants, to see the end.

The Cross

MATTHEW 26:59 - 27:40

541.

[26:59] Now the chief priests, and elders, and all the council,
sought false witness against Jesus, to put him to death;
but found none:

yea, though many false witnesses came,
yet found they none.

542.

At the last came two false witnesses, and said,

This *fellow* said,
I am able to destroy the temple of God,
and to build it in three days.

And the high priest arose, and said unto him,

Answerest thou nothing?
what *is it which* these witness against thee?

543.

But Jesus held his peace.

And the high priest answered and said unto him,

I adjure thee by the living God,
that thou tell us whether thou be the Christ,
the Son of God.

544.

Jesus saith unto him,
Thou hast said:

nevertheless I say unto you,

Hereafter shall ye see the Son of man sitting on the right hand of power,
and coming in the clouds of heaven.

545.

Then the high priest rent his clothes, saying,
He hath spoken blasphemy;
what further need have we of witnesses?

behold, now ye have heard his blasphemy.
What think ye?

546.

They answered and said,
He is guilty of death.

Then did they spit in his face, and buffeted him;
and others smote *him* with the palms of their hands, saying,

Prophesy unto us, thou Christ,
Who is he that smote thee?

547.

Now Peter sat without in the palace:
and a damsel came unto him, saying,

Thou also wast with Jesus of Galilee.

But he denied before *them* all, saying,
I know not what thou sayest.

548.

And when he was gone out into the porch,
another *maid* saw him, and said unto them that were there,

This *fellow* was also with Jesus of Nazareth.

And again he denied with an oath,
I do not know the man.

549.

And after a while came unto *him* they that stood by,
and said to Peter,

Surely thou also art *one* of them;
for thy speech betrayeth thee.

Then began he to curse and to swear, *saying*,
I know not the man.

550.

And immediately the cock crew,
and Peter remembered the word of Jesus, who said unto him,

Before the cock crow,
thou shalt deny me thrice.

And he went out, and wept bitterly.

MATTHEW 27

551.

When the morning was come,
all the chief priests and elders of the people took counsel against Jesus to put him to death:

And when they had bound him, they led *him* away,
and delivered him to Pontius Pilate the governor.

552.

Then Judas, which had betrayed him,
when he saw that he was condemned, repented himself,
and brought again the thirty pieces of silver to the chief priests and elders, saying

I have sinned in that I have betrayed the innocent blood.

553.

And they said,
What *is that* to us? see thou *to that*.

And he cast down the pieces of silver in the temple,
and departed, and went and hanged himself.

554.

And the chief priests took the silver pieces, and said,
It is not lawful for to put them into the treasury,
because it is the price of blood.

And they took counsel,
and bought with them the potter's field, to bury strangers in.

Wherefore that field was called,
The field of blood,
unto this day.

555.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

And they took the thirty pieces of silver,
the price of him that was valued,
whom they of the children of Israel did value;

And gave them for the potter's field,
as the Lord appointed me.

556.

And Jesus stood before the governor:
and the governor asked him, saying,

Art thou the King of the Jews?

557.

And Jesus said unto him,
Thou sayest.

And when he was accused of the chief priests and elders,
he answered nothing.

558.

Then said Pilate unto him,
Hearest thou not how many things they witness against thee?

And he answered him to never a word;
insomuch that the governor marvelled greatly.

559.

Now at *that* feast the governor was wont to release unto the people a prisoner,
whom they would [*select*].

And they had then a notable prisoner, called Barabbas.

560.

Therefore when they were gathered together,
Pilate said unto them,

Whom will ye that I release unto you?
Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

561.

When he was set down on the judgment seat,
his wife sent unto him, saying,

Have thou nothing to do with that just man:
for I have suffered many things this day in a dream because of him.

562.

But the chief priests and elders persuaded the multitude
that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them,
Whether of the twain will ye that I release unto you?

They said, Barabbas.

563.

Pilate saith unto them,
What shall I do then with Jesus which is called Christ?

They all say unto him,
Let him be crucified.

564.

And the governor said,
Why, what evil hath he done?

But they cried out the more, saying,
Let him be crucified.

565.

When Pilate saw that he could prevail nothing,
but *that* rather a tumult was made,
he took water, and washed *his* hands before the multitude, saying,

I am innocent of the blood of this just person:
see ye *to it*.

Then answered all the people, and said,
His blood *be* on us, and on our children.

566.

Then released he Barabbas unto them:
and when he had scourged Jesus, he delivered *him* to be crucified.

Then the soldiers of the governor took Jesus into the common hall,
And gathered unto him the whole band *of soldiers*,
and they stripped him, and put on him a scarlet robe.

567.

And when they had platted a crown of thorns, they put *it* upon his head,
and a reed in his right hand:

and they bowed the knee before him, and mocked him, saying,
Hail, King of the Jews!

568.

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him,
and put his own raiment on him, and led him away to crucify *him*.

569.

And as they came out, they found a man of Cyrene, Simon by name:
him they compelled to bear his cross.

And when they were come unto a place called Golgotha,
that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall:
and when he had tasted *thereof*,
he would not drink.

570.

And they crucified him, and parted his garments, casting lots:
that it might be fulfilled which was spoken by the prophet,

They parted my garments among them,
and upon my vesture did they cast lots.

571.

And sitting down they watched him there;
And set up over his head his accusation written,

THIS IS JESUS THE KING OF THE JEWS.

572.

Then were there two thieves crucified with him,
one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads, and saying,

573.

Thou that destroyest the temple, and buildest *it* in three days,
save thyself.

If thou be the Son of God,
come down from the cross.

574.

Likewise also the chief priests mocking *him*,
with the scribes and elders, said,

He saved others;
himself he cannot save.

If he be the King of Israel,
let him now come down from the cross, and we will believe him.

575.

He trusted in God;
let him deliver him now, if he will have him: for he said,
I am the Son of God.

[27:44] The thieves also, which were crucified with him,
cast the same in his teeth.

The Gospel According to Matthew

CHAPTER TWENTY
Divisions 576-600

MATTHEW 27:45 - 28

576.

[27:45] Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying,
Eli, Eli, lama sabachthani?

577.

that is to say,
My God, my God,
why hast thou forsaken me?

Some of them that stood there, when they heard *that*, said,
This *man* calleth for Elias.

578.

And straightway one of them ran, and took a sponge,
and filled *it* with vinegar, and put *it* on a reed,
and gave him to drink.

The rest said, Let be,
let us see whether Elias will come to save him.

579.

Jesus, when he had cried again with a loud voice,
yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom;
and the earth did quake, and the rocks rent;

580.

And the graves were opened;
and many bodies of the saints which slept arose,

And came out of the graves after his resurrection,
and went into the holy city, and appeared unto many.

581.

Now when the centurion, and they that were with him, watching Jesus,
saw the earthquake, and those things that were done, they feared greatly, saying,

Truly this was the Son of God.

582.

And many women were there beholding afar off,
which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene,
and Mary the mother of James and Josès,
and the mother of Zebedee's children.

583.

When the even was come,
there came a rich man of Arimathaea, named Joseph,
who also himself was Jesus' disciple:

He went to Pilate, and begged the body of Jesus.

584.

Then Pilate commanded the body to be delivered.

And when Joseph had taken the body,
he wrapped it in a clean linen cloth,

585.

And laid it in his own new tomb,
which he had hewn out in the rock:

and he rolled a great stone to the door of the sepulchre,
and departed.

586.

And there was Mary Magdalene, and the other Mary, [*the sister of Martha*]
sitting over against the sepulchre.

587.

Now the next day, that followed the day of the preparation,
the chief priests and Pharisees came together unto Pilate, saying,

Sir, we remember that that deceiver said, while he was yet alive,
After three days I will rise again.

588.

Command therefore that the sepulchre be made sure until the third day,
lest his disciples come by night, and steal him away,
and say unto the people,

He is risen from the dead:
so the last error shall be worse than the first.

589.

Pilate said unto them,
Ye have a watch:
go your way, make *it* as sure as ye can.

So they went, and made the sepulchre sure,
sealing the stone, and setting a watch.

590.

In the end of the sabbath,
as it began to dawn toward the first *day* of the week,
came Mary Magdalene and the other Mary to see the sepulchre.

591.

And, behold, there was a great earthquake:

for the angel of the Lord descended from heaven,
and came and rolled back the stone from the door,
and sat upon it.

592.

His countenance was like lightning,
and his raiment white as snow:

And for fear of him the keepers did shake,
and became as dead *men*.

593.

And the angel answered
and said unto the women,

Fear not ye:
for I know that ye seek Jesus,
which was crucified.

He is not here:
for he is risen, as he said.

594.

Come, see the place where the Lord lay.
And go quickly, and tell his disciples that he is risen from the dead;

and, behold, he goeth before you into Galilee;
there shall ye see him:
lo, I have told you.

595.

And they departed quickly from the sepulchre with fear and great joy;
and did run to bring his disciples word.

And as they went to tell his disciples,
behold, Jesus met them, saying,
All hail.

And they came and held him by the feet,
and worshipped him.

596.

Then said Jesus unto them,
Be not afraid:

go tell my brethren that they go into Galilee,
and there shall they see me.

597.

Now when they were going,
behold, some of the watch came into the city,
and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel,
they gave large money unto the soldiers, saying,

598.

Say ye,
His disciples came by night,
and stole him *away* while we slept.

And if this come to the governor's ears,
we will persuade him, and secure you.

So they took the money,
and did as they were taught:
and this saying is commonly reported among the Jews until this day.

599.

Then the eleven disciples went away into Galilee,
into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him:
but some doubted.

And Jesus came and spake unto them, saying,

600.

All power is given unto me in heaven and in earth.

Go ye therefore,
and teach all nations,

baptizing them
in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you:

and, lo, I am with you alway,
even unto the end of the world.

Amen

The Gospel of Jesus Christ

According to Luke the Physician

*To the Theophilus (James) at Jerusalem
from Paul's disciple*

The Gospel of the Word

CHAPTER ONE

Divisions 1-30

*John the Baptist,
the Birth of Christ, & The Apostles*

LUKE 1:1 - 1:56

1.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Even as they delivered them unto us,
which from the beginning were eyewitnesses, and ministers of the word;

2.

It seemed good to me also,
having had perfect understanding of all things from the very first,
to write unto thee in order, most excellent Theophilus,

That thou mightest know the certainty of those things,
wherein thou hast been instructed.

3.

There was in the days of Herod, the king of Judaea,
a certain priest named Zacharias, of the course of Abia:

and his wife was of the daughters of Aaron,
and her name was Elisabeth.

4.

And they were both righteous before God,
walking in all the commandments and ordinances of the Lord blameless.

And they had no child, because that Elisabeth was barren,
and they both were now well stricken in years.

5.

And it came to pass,
that while he executed the priest's office before God in the order of his course,

According to the custom of the priest's office,
his lot was to burn incense when he went into the temple of the Lord.

And the whole multitude of the people were praying without at the time of incense.

6.

And there appeared unto him an angel of the Lord
standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and fear fell upon him.

7.

But the angel said unto him,

Fear not, Zacharias: for thy prayer is heard;
and thy wife Elisabeth shall bear thee a son,
and thou shalt call his name John.

8.

And thou shalt have joy and gladness;
and many shall rejoice at his birth.

For he shall be great in the sight of the Lord,
and shall drink neither wine nor strong drink;

and he shall be filled with the Holy Ghost,
even from his mother's womb.

9.

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and power of Elias,

to turn the hearts of the fathers to the children,
and the disobedient to the wisdom of the just;

to make ready a people prepared for the Lord.

10.

And Zacharias said unto the angel,

Whereby shall I know this?
for I am an old man, and my wife well stricken in years.

11.

And the angel answering said unto him,

I am Gabriel, that stand in the presence of God;
and am sent to speak unto thee, and to shew thee these glad tidings.

12.

And, behold, thou shalt be dumb, and not able to speak,
until the day that these things shall be performed,

because thou believest not my words,
which shall be fulfilled in their season.

13.

And the people waited for Zacharias,
and marvelled that he tarried so long in the temple.

And when he came out, he could not speak unto them:
and they perceived that he had seen a vision in the temple:
for he beckoned unto them, and remained speechless.

14.

And it came to pass, that, as soon as the days of his ministration were accomplished,
he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

Thus hath the Lord dealt with me in the days wherein he looked on me,
to take away my reproach among men.

15.

And in the sixth month the angel Gabriel was sent from God
unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David;
and the virgin's name was Mary.

16.

And the angel came in unto her, and said,
Hail, thou that art highly favoured,
the Lord is with thee:
blessed art thou among women.

And when she saw him, she was troubled at his saying,
and cast in her mind what manner of salutation this should be.

17.

And the angel said unto her,

Fear not, Mary:
for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb,
and bring forth a son, and shalt call his name JESUS.

18.

He shall be great, and shall be called the Son of the Highest:
and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever;
and of his kingdom there shall be no end.

19.

Then said Mary unto the angel,
How shall this be, seeing I know not a man?

And the angel answered and said unto her,

The Holy Ghost shall come upon thee,
and the power of the Highest shall overshadow thee:

20.

Therefore also that holy thing which shall be born of thee shall be called the Son of God.

And, behold, thy cousin Elisabeth,
she hath also conceived a son in her old age:

and this is the sixth month with her, who was called barren.
For with God nothing shall be impossible.

21.

And Mary said, Behold the handmaid of the Lord;
be it unto me according to thy word.

And the angel departed from her.

And Mary arose in those days,
and went into the hill country with haste, into a city of Juda;

22.

And entered into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that, when Elisabeth heard the salutation of Mary,
the babe leaped in her womb;

and Elisabeth was filled with the Holy Ghost:

23.

And she spake out with a loud voice, and said,

Blessed art thou among women,
and blessed is the fruit of thy womb.

And whence is this to me,
that the mother of my Lord should come to me?

24.

For, lo, as soon as the voice of thy salutation sounded in mine ears,
the babe leaped in my womb for joy.

And blessed is she that believed:
for there shall be a performance of those things which were told her from the Lord.

25.

And Mary said,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

26.

For he hath regarded the low estate of his handmaiden:

For, behold, from henceforth all generations shall call me blessed.

27.

For he that is mighty hath done to me great things;
and holy is his name.

And his mercy is on them that fear him from generation to generation.

28.

He hath shewed strength with his arm;
he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats,
and exalted them of low degree.

29.

He hath filled the hungry with good things;
and the rich he hath sent empty away.

He hath holpen his servant Israel,
in remembrance of his mercy;

30.

As he spake to our fathers,
to Abraham, and to his seed forever.

[1:56] And Mary abode with her about three months,
and returned to her own house.

The Gospel According to Luke

CHAPTER TWO
Divisions 31-60

LUKE 1:57 - 2

31.

[1:57] Now Elisabeth's full time came that she should be delivered;
and she brought forth a son.

And her neighbours and her cousins heard how the Lord had shewed great mercy upon her;
and they rejoiced with her.

32.

And it came to pass,
that on the eighth day they came to circumcise the child;
and they called him Zacharias, after the name of his father.

And his mother answered and said,
Not so; but he shall be called John.

33.

And they said unto her,
There is none of thy kindred that is called by this name.

And they made signs to his father, how he would have him called.

And he asked for a writing table, and wrote, saying,
His name is John.

And they marvelled all.

34.

And his mouth was opened immediately,
and his tongue loosed, and he spake, and praised God.

And fear came on all that dwelt round about them:
and all these sayings were noised abroad throughout all the hill country of Judaea.

35.

And all they that heard them laid them up in their hearts, saying,
What manner of child shall this be!

And, the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

36.

Blessed be the Lord God of Israel;
for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets,
which have been since the world began:

37.

That we should be saved from our enemies,
and from the hand of all that hate us;

To perform the mercy promised to our fathers,
and to remember his holy covenant;

The oath which he sware to our father Abraham, that he would grant unto us,

38.

That we being delivered out of the hand of our enemies might serve him without fear,
In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest:
for thou shalt go before the face of the Lord to prepare his ways;

39.

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God;
whereby the dayspring from on high hath visited us,

40.

To give light to them that sit in darkness and in the shadow of death,
to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit,
and was in the deserts till the day of his shewing unto Israel.

LUKE 2

41.

And it came to pass in those days,
that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

42.

And Joseph also went up from Galilee,
out of the city of Nazareth,

into Judaea, unto the city of David, which is called Bethlehem;
(because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

43.

And so it was, that, while they were there,
the days were accomplished that she should be delivered.

And she brought forth her firstborn son,
and wrapped him in swaddling clothes,

and laid him in a manger;
because there was no room for them in the inn.

44.

And there were in the same country shepherds abiding in the field,
keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them:
and they were sore afraid.

45.

And the angel said unto them,

Fear not:
for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour,
which is Christ the Lord.

46.

And this shall be a sign unto you;
Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God,
and saying,

Glory to God in the highest,
and on earth peace, good will toward men.

47.

And it came to pass, as the angels were gone away from them into heaven,
the shepherds said one to another,

Let us now go even unto Bethlehem,
and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph,
and the babe lying in a manger.

48.

And when they had seen it,
they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God
for all the things that they had heard and seen, as it was told unto them.

49.

And when eight days were accomplished for the circumcising of the child,
his name was called JESUS,

which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished,
they brought him to Jerusalem, to present him to the Lord;

50.

(As it is written in the law of the Lord,
Every male that openeth the womb shall be called holy to the Lord;)

And to offer a sacrifice according to that which is said in the law of the Lord,
A pair of turtledoves, or two young pigeons.

51.

And, behold, there was a man in Jerusalem, whose name was Simeon;

and the same man was just and devout, waiting for the consolation of Israel:
and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost,
that he should not see death, before he had seen the Lord's Christ.

52.

And he came by the Spirit into the temple:

and when the parents brought in the child Jesus,
to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

53.

Lord, now lettest thou thy servant depart in peace,
according to thy word:

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,
and the glory of thy people Israel.

54.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them,
and said unto Mary his mother,

Behold, this child is set for the fall and rising again of many in Israel;
and for a sign which shall be spoken against;

(Yea, a sword shall pierce through thy own soul also,)
that the thoughts of many hearts may be revealed.

55.

And there was one Anna, a prophetess,
the daughter of Phanuel, of the tribe of Aser:

she was of a great age,
and had lived with an husband seven years from her virginity;

And she was a widow of about fourscore and four years,
which departed not from the temple,
but served God with fastings and prayers night and day.

56.

And she coming in that instant gave thanks likewise unto the Lord,
and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord,
they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong in spirit, filled with wisdom:
and the grace of God was upon him.

57.

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old,
they went up to Jerusalem after the custom of the feast.

And when they had fulfilled the days,
as they returned, the child Jesus tarried behind in Jerusalem;
and Joseph and his mother knew not of it.

58.

But they, supposing him to have been in the company, went a day's journey;
and they sought him among their kinsfolk and acquaintance.

And when they found him not,
they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple,
sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

59.

And when they saw him, they were amazed:
and his mother said unto him,

Son, why hast thou thus dealt with us?

behold, thy father and I have sought thee sorrowing.

And he said unto them,
How is it that ye sought me?

wist ye not that I must be about my Father's business?

60.

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth,
and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

LUKE 3 - 4:13

61.

Now in the fifteenth year of the reign of Tiberius Caesar,
Pontius Pilate being governor of Judaea,

and Herod being tetrarch of Galilee,
and his brother Philip tetrarch of Ituraea and of the region of Trachonitis,

and Lysanias the tetrarch of Abilene,
Annas and Caiaphas being the high priests,

62.

the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan,
preaching the baptism of repentance for the remission of sins;

As it is written in the book of the words of Esaias the prophet, saying,

The voice of one crying in the wilderness,

63.

Prepare ye the way of the Lord,
make his paths straight.

Every valley shall be filled,
and every mountain and hill shall be brought low;

and the crooked shall be made straight,
and the rough ways shall be made smooth;

And all flesh shall see the salvation of God.

64.

Then said he to the multitude that came forth to be baptized of him,

O generation of vipers,
who hath warned you to flee from the wrath to come?

65.

Bring forth therefore fruits worthy of repentance,
and begin not to say within yourselves,

We have Abraham to our father:

66.

for I say unto you,
That God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees:

every tree therefore which bringeth not forth good fruit is hewn down,
and cast into the fire.

67.

And the people asked him, saying,
What shall we do then?

He answereth and saith unto them,

He that hath two coats,
let him impart to him that hath none;

and he that hath meat, let him do likewise.

68.

Then came also publicans to be baptized, and said unto him,
Master, what shall we do?

And he said unto them,
Exact no more than that which is appointed you.

69.

And the soldiers likewise demanded of him, saying,
And what shall we do?

And he said unto them,

Do violence to no man, neither accuse any falsely;
and be content with your wages.

70.

And as the people were in expectation,
and all men mused in their hearts of John, whether he were the Christ, or not;

John answered, saying unto them all,

I indeed baptize you with water;

but one mightier than I cometh,
the latchet of whose shoes I am not worthy to unloose:

71.

he shall baptize you with the Holy Ghost and with fire:
Whose fan is in his hand,

and he will thoroughly purge his floor,
and will gather the wheat into his garner;

but the chaff he will burn with fire unquenchable.

72.

And many other things in his exhortation preached he unto the people.

But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife,
and for all the evils which Herod had done,
added yet this above all, that he shut up John in prison.

73.

Now when all the people were baptized, it came to pass,
that Jesus also being baptized, and praying, the heaven was opened,

And the Holy Ghost descended in a bodily shape like a dove upon him,
and a voice came from heaven, which said,

Thou art my beloved Son;
in thee I am well pleased.

74.

And Jesus himself began to be about thirty years of age,
being (as was supposed) the son of Joseph,

which was the son of Heli, Which was the son of Matthat,
which was the son of Levi, which was the son of Melchi,
which was the son of Janna, which was the son of Joseph,

75.

Which was the son of Mattathias, which was the son of Amos,
which was the son of Naum, which was the son of Esli,
which was the son of Nagge, Which was the son of Maath,

76.

which was the son of Mattathias, which was the son of Semei,
which was the son of Joseph, which was the son of Juda,
Which was the son of Joanna, which was the son of Rhesa,

77.

which was the son of Zorobabel, which was the son of Salathiel,
which was the son of Neri, Which was the son of Melchi,
which was the son of Addi, which was the son of Cosam,

78.

which was the son of Elmodam, which was the son of Er,
Which was the son of Jose, which was the son of Eliezer,
which was the son of Jorim, which was the son of Matthat,

79.

Which was the son of Levi, which was the son of Simeon,
which was the son of Juda, which was the son of Joseph,
which was the son of Jonan, which was the son of Eliakim,
Which was the son of Melea, which was the son of Menan,

80.

which was the son of Mattatha, which was the son of Nathan,
which was the son of David, Which was the son of Jesse,
which was the son of Obed, which was the son of Booz,

81.

which was the son of Salmon, which was the son of Naasson,
which was the son of Aminadab, which was the son of Aram,
which was the son of Esrom, which was the son of Phares,
which was the son of Juda, Which was the son of Jacob,

82.

which was the son of Isaac, which was the son of Abraham,
which was the son of Thara, which was the son of Nachor,
Which was the son of Saruch, which was the son of Ragau,
which was the son of Phalec, which was the son of Heber,

83.

which was the son of Sala, which was the son of Cainan,
which was the son of Arphaxad, which was the son of Sem,
which was the son of Noe, which was the son of Lamech,
Which was the son of Mathusala, which was the son of Enoch,

84.

which was the son of Jared, which was the son of Maleleel,
which was the son of Cainan, Which was the son of Enos,
which was the son of Seth, which was the son of Adam,
which was the son of God.

LUKE 4

85.

And Jesus being full of the Holy Ghost returned from Jordan,

and was led by the Spirit into the wilderness,
being forty days tempted of the devil.

And in those days he did eat nothing:
and when they were ended, he afterward hungered.

86.

And the devil said unto him, If thou be the Son of God,
command this stone that it be made bread.

And Jesus answered him, saying,
It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into an high mountain,
shewed unto him all the kingdoms of the world in a moment of time.

87.

And the devil said unto him,
All this power will I give thee, and the glory of them:

for that is delivered unto me;
and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.

88.

And Jesus answered and said unto him,
Get thee behind me, Satan:

for it is written,
Thou shalt worship the Lord thy God,
and him only shalt thou serve.

89.

And he brought him to Jerusalem,
and set him on a pinnacle of the temple, and said unto him,
If thou be the Son of God, cast thyself down from hence:

For it is written,
He shall give his angels charge over thee, to keep thee:

And in their hands they shall bear thee up,
lest at any time thou dash thy foot against a stone.

90.

And Jesus answering said unto him, It is said,
Thou shalt not tempt the Lord thy God.

[4:13] And when the devil had ended all the temptation,
he departed from him for a season.

The Good News

LUKE 4:14 - 5:16

91.

[4:14] And Jesus returned in the power of the Spirit into Galilee:
and there went out a fame of him through all the region round about.

And he taught in their synagogues,
being glorified of all.

92.

And he came to Nazareth, where he had been brought up:
and, as his custom was,
he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias.

93.

And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me,
because he hath anointed me to preach the gospel to the poor;

he hath sent me to heal the brokenhearted,

94.

to preach deliverance to the captives,
and recovering of sight to the blind,
to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

95.

And he closed the book,
and he gave it again to the minister, and sat down.

And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them,
This day is this scripture fulfilled in your ears.

96.

And all bare him witness,
and wondered at the gracious words which proceeded out of his mouth.

And they said,
Is not this Joseph's son?

97.

And he said unto them,
Ye will surely say unto me this proverb,

Physician, heal thyself:

whatsoever we have heard done in Capernaum,
do also here in thy country.

98.

And he said, Verily I say unto you,
No prophet is accepted in his own country.

But I tell you of a truth,
many widows were in Israel in the days of Elias,
when the heaven was shut up three years and six months,
when great famine was throughout all the land;

99.

But unto none of them was Elias sent,
save unto Sarepta, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of Eliseus the prophet;
and none of them was cleansed, saving Naaman the Syrian.

100.

And all they in the synagogue,
when they heard these things, were filled with wrath,

and rose up, and thrust him out of the city,
and led him unto the brow of the hill whereon their city was built,
that they might cast him down headlong,

101.

But he passing through the midst of them went his way,

And came down to Capernaum, a city of Galilee,
and taught them on the sabbath days.

And they were astonished at his doctrine:
for his word was with power.

102.

And in the synagogue there was a man, which had a spirit of an unclean devil,
and cried out with a loud voice, saying,

Let us alone;
what have we to do with thee, thou Jesus of Nazareth?
art thou come to destroy us?

I know thee who thou art;
the Holy One of God.

103.

And Jesus rebuked him, saying,
Hold thy peace, and come out of him.

And when the devil had thrown him in the midst,
he came out of him, and hurt him not.

104.

And they were all amazed,
and spake among themselves, saying,

What a word is this!
for with authority and power he commandeth the unclean spirits,
and they come out.

105.

And the fame of him went out into every place of the country round about.

And he arose out of the synagogue,
and entered into Simon's house.

106.

And Simon's wife's mother was taken with a great fever;
and they besought him for her.

And he stood over her, and rebuked the fever;
and it left her: and immediately she arose and ministered unto them.

107.

Now when the sun was setting,
all they that had any sick with divers diseases brought them unto him;
and he laid his hands on every one of them, and healed them.

108.

And devils also came out of many, crying out, and saying,
Thou art Christ the Son of God.

And he rebuking them suffered them not to speak:
for they knew that he was Christ.

109.

And when it was day,
he departed and went into a desert place:

and the people sought him, and came unto him,
and stayed him, that he should not depart from them.

110.

And he said unto them,
I must preach the kingdom of God to other cities also:
for therefore am I sent.

And he preached in the synagogues of Galilee.

LUKE 5

111.

And it came to pass,
that, as the people pressed upon him to hear the word of God,
he stood by the lake of Gennesaret,

and saw two ships standing by the lake:
but the fishermen were gone out of them, and were washing their nets.

112.

And he entered into one of the ships, which was Simon's,
and prayed him that he would thrust out a little from the land.

And he sat down, and taught the people out of the ship.

113.

Now when he had left speaking, he said unto Simon,
Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him,

Master, we have toiled all the night, and have taken nothing:
nevertheless at thy word I will let down the net.

114.

And when they had this done,
they inclosed a great multitude of fishes: and their net brake.

And they beckoned unto their partners, which were in the other ship,
that they should come and help them.

And they came, and filled both the ships,
so that they began to sink.

115.

When Simon Peter saw it,
he fell down at Jesus' knees, saying,

Depart from me;
for I am a sinful man, O Lord.

116.

For he was astonished, and all that were with him,
at the draught of the fishes which they had taken:

And so was also James, and John, the sons of Zebedee,
which were partners with Simon.

117.

And Jesus said unto Simon,
Fear not; from henceforth thou shalt catch men.

And when they had brought their ships to land,
they forsook all, and followed him.

118.

And it came to pass,
when he was in a certain city, behold a man full of leprosy:
who seeing Jesus fell on his face, and besought him, saying,

Lord, if thou wilt,
thou canst make me clean.

119.

And he put forth his hand, and touched him, saying,

I will: be thou clean.

And immediately the leprosy departed from him.

And he charged him to tell no man:
but go, and shew thyself to the priest, and offer for thy cleansing,
according as Moses commanded, for a testimony unto them.

120.

But so much the more went there a fame abroad of him:

and great multitudes came together to hear,
and to be healed by him of their infirmities.

[5:16] And he withdrew himself into the wilderness, and prayed.

LUKE 5:17 - 6:11

121.

[5:17] And it came to pass on a certain day, as he was teaching,
that there were Pharisees and doctors of the law sitting by,

which were come out of every town of Galilee, and Judaea, and Jerusalem:
and the power of the Lord was present to heal them.

122.

And, behold, men brought in a bed a man which was taken with a palsy:
and they sought means to bring him in,
and to lay him before him.

123.

And when they could not find by what way they might bring him in because of the multitude,
they went upon the housetop,
and let him down through the tiling with his couch into the midst before Jesus.

124.

And when he saw their faith, he said unto him,
Man, thy sins are forgiven thee.

125.

And the scribes and the Pharisees began to reason, saying,

Who is this which speaketh blasphemies?
Who can forgive sins, but God alone?

126.

But when Jesus perceived their thoughts,
he answering said unto them,

What reason ye in your hearts?

127.

Whether is easier, to say,
Thy sins be forgiven thee;
or to say,
Rise up and walk?

128.

But that ye may know that the Son of man hath power upon earth to forgive sins,
(he said unto the sick of the palsy,)

I say unto thee,
Arise, and take up thy couch, and go into thine house.

129.

And immediately he rose up before them, and took up that whereon he lay,
and departed to his own house, glorifying God.

And they were all amazed, and they glorified God,
and were filled with fear, saying,
We have seen strange things to day.

130.

And after these things he went forth,
and saw a publican, named Levi, sitting at the receipt of custom:
and he said unto him,

Follow me.

131.

And he left all, rose up, and followed him.

And Levi made him a great feast in his own house:
and there was a great company of publicans and of others that sat down with them.

132.

But their scribes and Pharisees murmured against his disciples, saying,
Why do ye eat and drink with publicans and sinners?

133.

And Jesus answering said unto them,
They that are whole need not a physician;
but they that are sick.

I came not to call the righteous,
but sinners to repentance.

134.

And they said unto him,
Why do the disciples of John fast often, and make prayers,
and likewise the disciples of the Pharisees;
but thine eat and drink?

135.

And he said unto them,

Can ye make the [*brides*] of the bridechamber fast,
while the bridegroom is with them?

136.

But the days will come,
when the bridegroom shall be taken away from them,
and then shall they fast in those days.

137.

And he spake also a parable unto them;

No man putteth a piece of a new garment upon an old;
if otherwise, then both the new maketh a rent,
and the piece that was taken out of the new agreeth not with the old.

138.

And no man putteth new wine into old bottles;
else the new wine will burst the bottles, and be spilled,
and the bottles shall perish.

139.

But new wine must be put into new bottles;
and both are preserved.

No man also having drunk old wine straightway desireth new:
for he saith, The old is better.

140.

And it came to pass on the second sabbath after the first,
that he went through the corn fields;

and his disciples plucked the ears of corn,
and did eat, rubbing them in their hands.

And certain of the Pharisees said unto them,
Why do ye that which is not lawful to do on the sabbath days?

141.

And Jesus answering them said,
Have ye not read so much as this,

what David did, when himself was an hungred,
and they which were with him;

142.

How he went into the house of God,
and did take and eat the shewbread,

and gave also to them that were with him;
which it is not lawful to eat but for the priests alone?

And he said unto them,
That the Son of man is Lord also of the sabbath.

143.

And it came to pass also on another sabbath,
that he entered into the synagogue and taught:
and there was a man whose right hand was withered.

And the scribes and Pharisees watched him, whether he would heal on the sabbath day;
that they might find an accusation against him.

144.

But he knew their thoughts,
and said to the man which had the withered hand,

Rise up, and stand forth in the midst.
And he arose and stood forth.

Then said Jesus unto them,
I will ask you one thing;

Is it lawful on the sabbath days to do good, or to do evil?
to save life, or to destroy it?

145.

And looking round about upon them all, he said unto the man,
Stretch forth thy hand.

And he did so:
and his hand was restored whole as the other.

[6:11] And they were filled with madness;
and communed one with another what they might do to Jesus

LUKE 6:12 - 7:10

146.

[6:12] And it came to pass in those days,
that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day,
he called unto him his disciples:

and of them he chose twelve, whom also he named Apostles;

147.

Simon, (whom he also named Peter,)
and Andrew his brother,

James and John,
Philip and Bartholomew,

148.

Matthew and Thomas,

James the son of Alphaeus,
and Simon called Zelotes,

And Judas the brother of James,
and Judas Iscariot, which also was the traitor.

149.

And he came down with them, and stood in the plain,
and the company of his disciples,

and a great multitude of people out of all Judaea and Jerusalem,
and from the sea coast of Tyre and Sidon,

150.

which came to hear him,
and to be healed of their diseases;

And they that were vexed with unclean spirits:

and they were healed.

And the whole multitude sought to touch him:
for there went virtue out of him, and healed them all.

151.

And he lifted up his eyes on his disciples, and said,

Blessed be ye poor:
for yours is the kingdom of God.

152.

Blessed are ye that hunger now:
for ye shall be filled.

Blessed are ye that weep now:
for ye shall laugh.

153.

Blessed are ye,
when men shall hate you,

and when they shall separate you from their company,
and shall reproach you, and cast out your name as evil,
for the Son of man's sake.

154.

Rejoice ye in that day, and leap for joy:

for, behold, your reward is great in heaven:
for in the like manner did their fathers unto the prophets.

155.

But woe unto you that are rich!
for ye have received your consolation.

Woe unto you that are full!
for ye shall hunger.

156.

Woe unto you that laugh now!
for ye shall mourn and weep.

Woe unto you,
when all men shall speak well of you!

for so did their fathers to the false prophets.

157.

But I say unto you which hear,

Love your enemies,
do good to them which hate you,

158.

Bless them that curse you,
and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other;
and him that taketh away thy cloke forbid not to take thy coat also.

159.

Give to every man that asketh of thee;
and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you,
do ye also to them likewise.

160.

For if ye love them which love you, what thank have ye?
for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye?
for sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye?
for sinners also lend to sinners, to receive as much again.

161.

But love ye your enemies,
and do good,

and lend, hoping for nothing again;
and your reward shall be great,

and ye shall be the children of the Highest:
for he is kind unto the unthankful and to the evil.

Be ye therefore merciful,
as your Father also is merciful.

162.

Judge not, and ye shall not be judged:

condemn not, and ye shall not be condemned:

forgive, and ye shall be forgiven:

163.

Give, and it shall be given unto you;

good measure, pressed down,
and shaken together, and running over,
shall men give into your bosom.

For with the same measure that ye mete
withal it shall be measured to you again.

164.

And he spake a parable unto them,

Can the blind lead the blind?
shall they not both fall into the ditch?

165.

The disciple is not above his master:
but every one that is perfect shall be as his master.

And why beholdest thou the mote that is in thy brother's eye,
but perceivest not the beam that is in thine own eye?

166.

Either how canst thou say to thy brother,

Brother, let me pull out the mote that is in thine eye,
when thou thyself beholdest not the beam that is in thine own eye?

Thou hypocrite, cast out first the beam out of thine own eye,
and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

167.

For a good tree bringeth not forth corrupt fruit;
neither doth a corrupt tree bring forth good fruit.

For every tree is known by his own fruit.

For of thorns men do not gather figs,
nor of a bramble bush gather they grapes.

168.

A good man out of the good treasure of his heart
bringeth forth that which is good;

and an evil man out of the evil treasure of his heart
bringeth forth that which is evil:

for of the abundance of the heart his mouth speaketh.

169.

And why call ye me,
Lord, Lord, and do not the things which I say?

Whosoever cometh to me, and heareth my sayings, and doeth them,
I will shew you to whom he is like:

He is like a man which built an house, and digged deep,
and laid the foundation on a rock:

and when the flood arose, the stream beat vehemently upon that house,
and could not shake it: for it was founded upon a rock.

170.

But he that heareth, and doeth not,
is like a man that without a foundation built an house upon the earth;

against which the stream did beat vehemently, and immediately it fell;
and the ruin of that house was great.

LUKE 7

171.

Now when he had ended all his sayings in the audience of the people,
he entered into Capernaum.

And a certain centurion's servant, who was dear unto him,
was sick, and ready to die.

And when he heard of Jesus,
he sent unto him the elders of the Jews,
beseeching him that he would come and heal his servant.

172.

And when they came to Jesus, they besought him instantly, saying,

That he was worthy for whom he should do this:

For he loveth our nation,
and he hath built us a synagogue.

173.

Then Jesus went with them.

And when he was now not far from the house,
the centurion sent friends to him, saying unto him,

Lord, trouble not thyself:
for I am not worthy that thou shouldest enter under my roof:

174.

Wherefore neither thought I myself worthy to come unto thee:
but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers,
and I say unto one, Go, and he goeth;

and to another, Come, and he cometh;
and to my servant, Do this, and he doeth it.

175.

When Jesus heard these things,
he marvelled at him, and turned him about,
and said unto the people that followed him,

I say unto you,
I have not found so great faith,
no, not in Israel.

[7:10] And they that were sent, returning to the house,
found the servant whole that had been sick.

The Gospel According to Luke

CHAPTER SEVEN
Divisions 176-210

LUKE 7:11 - 8:18

176.

[7:11] And it came to pass the day after, that he went into a city called Nain;
and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city,
behold, there was a dead man carried out,

the only son of his mother, and she was a widow:
and much people of the city was with her.

177.

And when the Lord saw her, he had compassion on her, and said unto her,
Weep not.

And he came and touched the bier:
and they that bare him stood still.

178.

And he said,
Young man, I say unto thee,
Arise.

And he that was dead sat up, and began to speak.
And he delivered him to his mother.

179.

And there came a fear on all: and they glorified God, saying,

That a great prophet is risen up among us;
and, That God hath visited his people.

180.

And this rumour of him went forth throughout all Judaea,
and throughout all the region round about.

And the disciples of John the Baptist shewed him of all these things.

181.

And John calling unto him two of his disciples sent them to Jesus, saying,

Art thou he that should come?
or look we for another?

182.

When the men were come unto him, they said,
John Baptist hath sent us unto thee, saying,

Art thou he that should come?
or look we for another?

And in that same hour he cured many of their infirmities and plagues, and of evil spirits;
and unto many that were blind he gave sight.

183.

Then Jesus answering said unto them,
Go your way, and tell John what things ye have seen and heard;

how that the blind see, the lame walk,
the lepers are cleansed,

the deaf hear, the dead are raised,
to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

184.

And when the messengers of John were departed,
he began to speak unto the people concerning John,

What went ye out into the wilderness for to see?
A reed shaken with the wind?

But what went ye out for to see?
A man clothed in soft raiment?

185.

Behold, they which are gorgeously apparelled, and live delicately,
are in kings' courts.

But what went ye out for to see?
A prophet?

Yea, I say unto you,
and much more than a prophet.

186.

This is he, of whom it is written,

Behold, I send my messenger before thy face,
which shall prepare thy way before thee.

For I say unto you,

Among those that are born of women there is not a greater prophet than John the Baptist:
but he that is least in the kingdom of God is greater than he.

187.

And all the people that heard him, and the publicans,
justified God, being baptized with the baptism of John.

But the Pharisees and lawyers rejected the counsel of God against themselves,
being not baptized of him.

And the Lord said,

Whereunto then shall I liken the men of this generation?
and to what are they like?

188.

They are like unto children sitting in the marketplace,
and calling one to another, and saying,

We have piped unto you, and ye have not danced;
we have mourned to you, and ye have not wept.

189.

For John the Baptist came neither eating bread nor drinking wine;
and ye say, He hath a devil.

The Son of man is come eating and drinking; and ye say,

Behold a gluttonous man, and a winebibber,
a friend of publicans and sinners!

But wisdom is justified of all her children.

190.

And one of the Pharisees desired him that he would eat with him.

And he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner,
when she knew that Jesus sat at meat in the Pharisee's house,

brought an alabaster box of ointment,

191.

And stood at his feet behind him weeping,

and began to wash his feet with tears,
and did wipe them with the hairs of her head,
and kissed his feet, and anointed them with the ointment.

192.

Now when the Pharisee which had bidden him saw it,
he spake within himself, saying,

This man, if he were a prophet,
would have known who and what manner of woman this is that toucheth him:
for she is a sinner.

193.

And Jesus answering, said unto him,
Simon, I have somewhat to say unto thee.

And he saith,
Master, say on.

194.

There was a certain creditor which had two debtors:
the one owed five hundred pence, and the other fifty.

And when they had nothing to pay,
he frankly forgave them both.

Tell me therefore,
which of them will love him most?

195.

Simon answered and said,
I suppose that he, to whom he forgave most.

And he said unto him,
Thou hast rightly judged.

196.

And he turned to the woman, and said unto Simon,
Seest thou this woman?

I entered into thine house,
thou gavest me no water for my feet:

but she hath washed my feet with tears,
and wiped them with the hairs of her head.

197.

Thou gavest me no kiss:
but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint:
but this woman hath anointed my feet with ointment.

198.

Wherefore I say unto thee,
Her sins, which are many, are forgiven;
for she loved much:

but to whom little is forgiven,
the same loveth little.

199.

And he said unto her,
Thy sins are forgiven.

And they that sat at meat with him began to say within themselves,
Who is this that forgiveth sins also?

And he said to the woman,
Thy faith hath saved thee;
go in peace.

LUKE 8

200.

And it came to pass afterward,
that he went throughout every city and village, preaching
and shewing the glad tidings of the kingdom of God:

and the twelve were with him,
And certain women, which had been healed of evil spirits and infirmities,

201.

Mary called Magdalene, out of whom went seven devils,
And Joanna the wife of Chuza Herod's steward,
and Susanna, and many others, which ministered unto him of their substance.

And when much people were gathered together,
and were come to him out of every city,
he spake by a parable:

202.

A sower went out to sow his seed:

and as he sowed, some fell by the way side;
and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock;
and as soon as it was sprung up, it withered away, because it lacked moisture.

203.

And some fell among thorns;
and the thorns sprang up with it, and choked it.

And other fell on good ground,
and sprang up, and bare fruit an hundredfold.

And when he had said these things, he cried,
He that hath ears to hear, let him hear.

204.

And his disciples asked him, saying,
What might this parable be?

And he said,
Unto you it is given to know the mysteries of the kingdom of God:

but to others in parables;
that seeing they might not see,
and hearing they might not understand.

205.

Now the parable is this:

The seed is the word of God.
Those by the way side are they that hear;

then cometh the devil, and taketh away the word out of their hearts,
lest they should believe and be saved.

206.

They on the rock are they, which, when they hear,
receive the word with joy;

and these have no root, which for a while believe,
and in time of temptation fall away.

207.

And that which fell among thorns are they, which,
when they have heard,

go forth, and are choked with cares and riches and pleasures of this life,
and bring no fruit to perfection.

208.

But that on the good ground are they,
which in an honest and good heart,

having heard the word,
keep it, and bring forth fruit with patience.

209.

No man, when he hath lighted a candle,
covereth it with a vessel, or putteth it under a bed;

but setteth it on a candlestick, that they which enter in may see the light.

For nothing is secret, that shall not be made manifest;
neither any thing hid, that shall not be known and come abroad.

210.

[8:18] Take heed therefore how ye hear:
for whosoever hath, to him shall be given;

and whosoever hath not,
from him shall be taken even that which he seemeth to have.

LUKE 8:19 - 9:22

211.

[8:19] Then came to him his mother and his brethren,
and could not come at him for the press.

And it was told him by certain which said,
Thy mother and thy brethren stand without, desiring to see thee.

And he answered and said unto them,
My mother and my brethren are these which hear the word of God, and do it.

212.

Now it came to pass on a certain day, that he went into a ship with his disciples:
and he said unto them,

Let us go over unto the other side of the lake.
And they launched forth.

But as they sailed he fell asleep:
and there came down a storm of wind on the lake;
and they were filled with water, and were in jeopardy.

213.

And they came to him, and awoke him, saying,
Master, master, we perish.

Then he arose, and rebuked the wind and the raging of the water:
and they ceased, and there was a calm.

214.

[And he said unto them,
Where is your faith?

And they being afraid wondered, saying one to another,
What manner of man is this!
for he commandeth even the winds and water, and they obey him.

215.

And they arrived at the country of the Gadarenes,
which is over against Galilee.

And when he went forth to land,
there met him out of the city a certain man, which had devils long time,
and ware no clothes, neither abode in any house, but in the tombs.

When he saw Jesus, he cried out,
and fell down before him, and with a loud voice said,

216.

What have I to do with thee,
Jesus, thou Son of God most high?
I beseech thee, torment me not.

(For he had commanded the unclean spirit to come out of the man.

For oftentimes it had caught him:
and he was kept bound with chains and in fetters;
and he brake the bands, and was driven of the devil into the wilderness.)

217.

And Jesus asked him, saying,
What is thy name?

And he said,
Legion: because many devils were entered into him.

And they besought him that he would not command them to go out into the deep.

218.

And there was there an herd of many swine feeding on the mountain:
and they besought him that he would suffer them to enter into them.

And he suffered them.

Then went the devils out of the man, and entered into the swine:
and the herd ran violently down a steep place into the lake, and were choked.

219.

When they that fed them saw what was done, they fled,
and went and told it in the city and in the country.

Then they went out to see what was done;

and came to Jesus, and found the man, out of whom the devils were departed,
sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

220.

They also which saw it told them
by what means he that was possessed of the devils was healed.

Then the whole multitude of the country of the Gadarenes
round about besought him to depart from them;

for they were taken with great fear:
and he went up into the ship, and returned back again.

221.

Now the man out of whom the devils were departed
besought him that he might be with him: but Jesus sent him away, saying,

Return to thine own house,
and shew how great things God hath done unto thee.

And he went his way,
and published throughout the whole city how great things Jesus had done unto him.

222.

And it came to pass, that,
when Jesus was returned, the people gladly received him:
for they were all waiting for him.

And, behold, there came a man named Jairus,
and he was a ruler of the synagogue:

and he fell down at Jesus' feet,
and besought him that he would come into his house:

For he had one only daughter, about twelve years of age,
and she lay a dying.

223.

But as he went the people thronged him.

And a woman having an issue of blood twelve years,
which had spent all her living upon physicians, neither could be healed of any,
came behind him, and touched the border of his garment:
and immediately her issue of blood stanchd.

224.

And Jesus said,
Who touched me?

When all denied, Peter and they that were with him said,
Master, the multitude throng thee and press thee,
and sayest thou, Who touched me?

225.

And Jesus said,
Somebody hath touched me: for I perceive that virtue is gone out of me.

And when the woman saw that she was not hid, she came trembling,

and falling down before him,
she declared unto him before all the people for what cause she had touched him
and how she was healed immediately.

226.

And he said unto her,
Daughter, be of good comfort:

thy faith hath made thee whole;
go in peace.

227.

While he yet spake,
there cometh one from the ruler of the synagogue's house, saying to him,

Thy daughter is dead; trouble not the Master.

But when Jesus heard it, he answered him, saying,
Fear not: believe only, and she shall be made whole.

228.

And when he came into the house, he suffered no man to go in,
save Peter, and James, and John,
and the father and the mother of the maiden.

And all wept, and bewailed her:

But he said, Weep not; she is not dead, but sleepeth.

229.

And they laughed him to scorn, knowing that she was dead.

And he put them all out,
and took her by the hand, and called, saying,
Maid, arise.

230.

And her spirit came again, and she arose straightway:
and he commanded to give her meat.

And her parents were astonished:
but he charged them that they should tell no man what was done.

LUKE 9

231.

Then he called his twelve disciples together,
and gave them power and authority over all the devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.
And he said unto them,

232.

Take nothing for your journey,
neither staves, nor scrip,

neither bread, neither money;
neither have two coats apiece.

233.

And whatsoever house ye enter into,
there abide, and thence depart.

And whosoever will not receive you,

when ye go out of that city,
shake off the very dust from your feet for a testimony against them.

And they departed, and went through the towns,
preaching the gospel, and healing every where.

234.

Now Herod the tetrarch heard of all that was done by him:
and he was perplexed,

because that it was said of some, that John was risen from the dead;
And of some, that Elias had appeared;
and of others, that one of the old prophets was risen again.

235.

And Herod said,
John have I beheaded:
but who is this, of whom I hear such things?

And he desired to see him.

236.

And the apostles, when they were returned,
told him all that they had done.

And he took them, and went aside privately
into a desert place belonging to the city called Bethsaida.

237.

And the people, when they knew it, followed him:
and he received them, and spake unto them of the kingdom of God,
and healed them that had need of healing.

And when the day began to wear away,
then came the twelve, and said unto him,

238.

Send the multitude away,
that they may go into the towns and country round about,
and lodge, and get victuals:
for we are here in a desert place.

But he said unto them,
Give ye them to eat.

239.

And they said,
We have no more but five loaves and two fishes;
except we should go and buy meat for all this people.

For they were about five thousand men.

240.

And he said to his disciples,
Make them sit down by fifties in a company.

And they did so, and made them all sit down.

241.

Then he took the five loaves and the two fishes,

and looking up to heaven, he blessed them, and brake,
and gave to the disciples to set before the multitude.

And they did eat, and were all filled:
and there was taken up of fragments that remained to them twelve baskets.

242.

And it came to pass, as he was alone praying,
his disciples were with him: and he asked them, saying,

Whom say the people that I am?

243.

They answering said,
John the Baptist; but some say, Elias;
and others say, that one of the old prophets is risen again.

244.

He said unto them,
But whom say ye that I am?

Peter answering said,
The Christ of God.

245.

And he straitly charged them,
and commanded them to tell no man that thing; saying

[9:22] The Son of man must suffer many things,
and be rejected of the elders and chief priests and scribes,
and be slain, and be raised the third day.

The Gospel According to Luke

CHAPTER NINE
Divisions 246-280

LUKE 9:23 - 10:24

246.

[9:23] And he said to them all,

If any man will come after me, let him deny himself,
and take up his cross daily, and follow me.

247.

For whosoever will save his life shall lose it:

but whosoever will lose his life for my sake,
the same shall save it.

For what is a man advantaged,
if he gain the whole world,
and lose himself, or be cast away?

248.

For whosoever shall be ashamed of me and of my words,
of him shall the Son of man be ashamed,

when he shall come in his own glory,
and in his Father's, and of the holy angels.

But I tell you of a truth, there be some standing here,
which shall not taste of death, till they see the kingdom of God.

249.

And it came to pass about an eight days after these sayings,

he took Peter and John and James,
and went up into a mountain to pray.

And as he prayed,
the fashion of his countenance was altered,
and his raiment was white and glistening.

250.

And, behold, there talked with him two men,
which were Moses and Elias:

Who appeared in glory,
and spake of his decease which he should accomplish at Jerusalem.

251.

But Peter and they that were with him were heavy with sleep:

and when they were awake, they saw his glory,
and the two men that stood with him.

252.

And it came to pass, as they departed from him,
Peter said unto Jesus,

Master, it is good for us to be here:
and let us make three tabernacles;

one for thee, and one for Moses, and one for Elias:
not knowing what he said.

253.

While he thus spake,
there came a cloud, and overshadowed them:

and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying,

This is my beloved Son: hear him.

254.

And when the voice was past,
Jesus was found alone.

And they kept it close,
and told no man in those days any of those things which they had seen.

255.

And it came to pass,
that on the next day, when they were come down from the hill, much people met him.

And, behold, a man of the company cried out, saying,

Master, I beseech thee,
look upon my son: for he is mine only child.

256.

And, lo, a spirit taketh him, and he suddenly crieth out;

and it teareth him that he foameth again,
and bruising him hardly departeth from him.

And I besought thy disciples to cast him out;
and they could not.

257.

And Jesus answering said,

O faithless and perverse generation,
how long shall I be with you, and suffer you?

Bring thy son hither.

And as he was yet a coming,
the devil threw him down, and tare him.

258.

And Jesus rebuked the unclean spirit,
and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did,
he said unto his disciples,

259.

Let these sayings sink down into your ears:
for the Son of man shall be delivered into the hands of men.

But they understood not this saying,

and it was hid from them, that they perceived it not:
and they feared to ask him of that saying.

260.

Then there arose a reasoning among them,
which of them should be greatest.

And Jesus, perceiving the thought of their heart,
took a child, and set him by him,

And said unto them,

261.

Whosoever shall receive this child in my name, receiveth me:
and whosoever shall receive me, receiveth him that sent me:

for he that is least among you all,
the same shall be great.

262.

And John answered and said,
Master, we saw one casting out devils in thy name;

and we forbid him,
because he followeth not with us.

263.

And Jesus said unto him,
Forbid him not:
for he that is not against us is for us.

264.

And it came to pass, when the time was come that he should be received up,
he stedfastly set his face to go to Jerusalem, and sent messengers before his face:

and they went,
and entered into a village of the Samaritans, to make ready for him.

265.

And they did not receive him,
because his face was as though he would go to Jerusalem.

And when his disciples James and John saw this, they said,
Lord, wilt thou that we command fire to come down from heaven,
and consume them, even as Elías did?

266.

But he turned, and rebuked them, and said,
Ye know not what manner of spirit ye are of.

For the Son of man is not come to destroy men's lives,
but to save them.

And they went to another village.

267.

And it came to pass,
that, as they went in the way, a certain man said unto him,

Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him,
Foxes have holes, and birds of the air have nests;

but the Son of man hath not where to lay his head.

268.

And he said unto another,
Follow me.

But he said,
Lord, suffer me first to go and bury my father.

Jesus said unto him,
Let the dead bury their dead:
but go thou and preach the kingdom of God.

269.

And another also said,
Lord, I will follow thee;
but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him,

No man, having put his hand to the plough,
and looking back, is fit for the kingdom of God.

270.

After these things the Lord appointed other seventy also,
and sent them two and two before his face into every city and place,
whither he himself would come.

Therefore said he unto them,
The harvest truly is great, but the labourers are few:

pray ye therefore the Lord of the harvest,
that he would send forth labourers into his harvest.

271.

Go your ways:
behold, I send you forth as lambs among wolves.

Carry neither purse,
nor scrip, nor shoes:
and salute no man by the way.

272.

And into whatsoever house ye enter, first say,
Peace be to this house.

And if the son of peace be there,
your peace shall rest upon it:

if not, it shall turn to you again.

And in the same house remain,
eating and drinking such things as they give:
for the labourer is worthy of his hire.

Go not from house to house.

273.

And into whatsoever city ye enter, and they receive you,
eat such things as are set before you:

And heal the sick that are therein,
and say unto them,

The kingdom of God is come nigh unto you.

274.

But into whatsoever city ye enter,
and they receive you not,

go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us,
we do wipe off against you:

notwithstanding be ye sure of this,
that the kingdom of God is come nigh unto you.

275.

But I say unto you,
that it shall be more tolerable in that day for Sodom, than for that city.

Woe unto thee, Chorazin!
woe unto thee, Bethsaida!

for if the mighty works had been done in Tyre and Sidon, which have been done in you,
they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
And thou, Capernaum, which art exalted to heaven,
shalt be thrust down to hell.

He that heareth you, heareth me;

and he that despiseth you, despiseth me;
and he that despiseth me, despiseth him that sent me.

276.

And the seventy returned again with joy, saying,

Lord, even the devils are subject unto us through thy name.

And he said unto them,
I beheld Satan as lightning fall from heaven.

277.

Behold, I give unto you power to tread on serpents and scorpions,
and over all the power of the enemy:

and nothing shall by any means hurt you.

Notwithstanding in this rejoice not,
that the spirits are subject unto you;

but rather rejoice,
because your names are written in heaven.

278.

In that hour Jesus rejoiced in spirit, and said,
I thank thee, O Father,
Lord of heaven and earth,

that thou hast hid these things from the wise and prudent,
and hast revealed them unto babes:

even so, Father;
for so it seemed good in thy sight.

279.

All things are delivered to me of my Father:

and no man knoweth who the Son is, but the Father;

and who the Father is,
but the Son, and he to whom the Son will reveal him.

280.

And he turned him unto his disciples, and said privately,
Blessed are the eyes which see the things that ye see:

[10:24] For I tell you, that many prophets and kings
have desired to see those things which ye see, and have not seen them;
and to hear those things which ye hear, and have not heard them.

The Gospel According to Luke

CHAPTER TEN
Divisions 281-315

The Opposition

LUKE 10:25 - 11:36

281.

[10:25] And, behold, a certain lawyer stood up,
and tempted him, saying,

Master, what shall I do to inherit eternal life?

He said unto him,
What is written in the law? how readest thou?

282.

And he answering said,
Thou shalt love the Lord thy God with all thy heart,

and with all thy soul,
and with all thy strength,
and with all thy mind;

and thy neighbour as thyself.

283.

And he said unto him,
Thou hast answered right:

this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus,
And who is my neighbour?

284.

And Jesus answering said,
A certain man went down from Jerusalem to Jericho, and fell among thieves,

which stripped him of his raiment, and wounded him,
and departed, leaving him half dead.

285.

And by chance there came down a certain priest that way:
and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place,
came and looked on him, and passed by on the other side.

286.

But a certain Samaritan, as he journeyed, came where he was:
and when he saw him, he had compassion on him,

And went to him,
and bound up his wounds, pouring in oil and wine,

and set him on his own beast,
and brought him to an inn, and took care of him.

287.

And on the morrow when he departed, he took out two pence,
and gave them to the host, and said unto him,

Take care of him;
and whatsoever thou spendest more,
when I come again, I will repay thee.

288.

Which now of these three, thinkest thou,
was neighbour unto him that fell among the thieves?

And he said,
He that shewed mercy on him.

Then said Jesus unto him,
Go, and do thou likewise.

289.

Now it came to pass, as they went, that he entered into a certain village:
and a certain woman named Martha received him into her house.

And she had a sister called Mary,
which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving,
and came to him, and said,

290.

Lord, dost thou not care that my sister hath left me to serve alone?
bid her therefore that she help me.

And Jesus answered and said unto her,

Martha, Martha, thou art careful and troubled about many things:

But one thing is needful:
and Mary hath chosen that good part,
which shall not be taken away from her.

LUKE 11

291.

And it came to pass,
that, as he was praying in a certain place,
when he ceased, one of his disciples said unto him,

Lord, teach us to pray,
as John also taught his disciples.

And he said unto them,
When ye pray, say,

292.

Our Father which art in heaven,
Hallowed be thy name.

Thy kingdom come.
Thy will be done, as in heaven, so in earth.

293.

Give us day by day our daily bread.

And forgive us our sins;
for we also forgive every one that is indebted to us.

And lead us not into temptation;
but deliver us from evil.

294.

And he said unto them,
Which of you shall have a friend,
and shall go unto him at midnight, and say unto him,

Friend, lend me three loaves;

For a friend of mine in his journey is come to me,
and I have nothing to set before him?

295.

And he from within shall answer and say,

Trouble me not:
the door is now shut, and my children are with me in bed;

I cannot rise and give thee.

296.

I say unto you,
Though he will not rise and give him,
because he is his friend,

yet because of his importunity
he will rise and give him as many as he needeth.

297.

And I say unto you,

Ask, and it shall be given you;

seek, and ye shall find;

knock, and it shall be opened unto you.

298.

For every one that asketh [*shall*] receiveth;
and he that seeketh findeth;
and to him that knocketh it shall be opened.

299.

If a son shall ask bread of any of you that is a father,
will he give him a stone?

or if he ask a fish,
will he for a fish give him a serpent?

Or if he shall ask an egg,
will he offer him a scorpion?

300.

If ye then, being evil,
know how to give good gifts unto your children:
how much more shall your heavenly Father
give the Holy Spirit to them that ask him?

301.

And he was casting out a devil, and it was dumb.

And it came to pass, when the devil was gone out,
the dumb spake; and the people wondered.

But some of them said,
He casteth out devils through Beelzebub the chief of the devils.

302.

And others, tempting him, sought of him a sign from heaven.

But he, knowing their thoughts, said unto them,

Every kingdom divided against itself is brought to desolation;
and a house divided against a house falleth.

303.

If Satan also be divided against himself, how shall his kingdom stand?

because ye say that I cast out devils through Beelzebub.

304.

And if I by Beelzebub cast out devils,
by whom do your sons cast them out?

therefore shall they be your judges.

But if I with the finger of God cast out devils,
no doubt the kingdom of God is come upon you.

305.

When a strong man armed keepeth his palace,
his goods are in peace:

But when a stronger than he shall come upon him, and overcome him,
he taketh from him all his armour wherein he trusted, and divideth his spoils.

He that is not with me is against me:
and he that gathereth not with me scattereth.

306.

When the unclean spirit is gone out of a man,
he walketh through dry places, seeking rest;

and finding none, he saith,
I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished.

307.

Then goeth he, and taketh to him
seven other spirits more wicked than himself;

and they enter in, and dwell there:
and the last state of that man is worse than the first.

308.

And it came to pass, as he spake these things,
a certain woman of the company lifted up her voice, and said unto him,

Blessed is the womb that bare thee,
and the paps which thou hast sucked.

309.

But he said, Yea rather,
blessed are they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say,

310.

This is an evil generation:

they seek a sign; and there shall no sign be given it,
but the sign of Jonas the prophet.

For as Jonas was a sign unto the Ninevites,
so shall also the Son of man be to this generation.

311.

The queen of the south shall rise up in the judgment with the men of this generation,
and condemn them:

for she came from the utmost parts of the earth to hear the wisdom of Solomon;
and, behold, a greater than Solomon is here.

312.

The men of Nineve shall rise up in the judgment with this generation,
and shall condemn it:

for they repented at the preaching of Jonas;
and, behold, a greater than Jonas is here.

313.

No man, when he hath lighted a candle,
putteth it in a secret place, neither under a bushel,
but on a candlestick, that they which come in may see the light.

314.

The light of the body is the eye:
therefore when thine eye is single,
thy whole body also is full of light;
but when thine eye is evil,
thy body also is full of darkness.

315.

Take heed therefore that the light which is in thee be not darkness.
[11:36] If thy whole body therefore be full of light,
having no part dark, the whole shall be full of light,
as when the bright shining of a candle doth give thee light.

The Gospel According to Luke

CHAPTER ELEVEN
Divisions 316-345

LUKE 11:37 - 12:40

316.

[11:37] And as he spake, a certain Pharisee besought him to dine with him:
and he went in, and sat down to meat.

And when the Pharisee saw it,
he marvelled that he had not first washed before dinner.

And the Lord said unto him,

317.

Now do ye Pharisees make clean the outside of the cup and the platter;
but your inward part is full of ravening and wickedness.

Ye fools, did not he that made that which is without
make that which is within also?

But rather give alms of such things as ye have;
and, behold, all things are clean unto you.

318.

But woe unto you, Pharisees!
for ye tithe mint and rue and all manner of herbs,
and pass over judgment and the love of God:
these ought ye to have done,
and not to leave the other undone.

319.

Woe unto you, Pharisees!

for ye love the uppermost seats in the synagogues,
and greetings in the markets.

Woe unto you, scribes and Pharisees, hypocrites!

for ye are as graves which appear not,
and the men that walk over them are not aware of them.

320.

Then answered one of the lawyers, and said unto him,
Master, thus saying thou reproachest us also.

And he said,
Woe unto you also, ye lawyers!

for ye laden men with burdens grievous to be borne,
and ye yourselves touch not the burdens with one of your fingers.

321.

Woe unto you!
for ye build the sepulchres of the prophets,
and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers:
for they indeed killed them, and ye build their sepulchres.

322.

Therefore also said the wisdom of God,

I will send them prophets and apostles,
and some of them they shall slay and persecute:

That the blood of all the prophets, which was shed from the foundation of the world,
may be required of this generation;

323.

From the blood of Abel,
unto the blood of Zacharias, which perished between the altar and the temple:

verily I say unto you,
It shall be required of this generation.

324.

Woe unto you, lawyers!
for ye have taken away the key of knowledge:

ye entered not in yourselves,
and them that were entering in ye hindered.

325.

And as he said these things unto them,
the scribes and the Pharisees began to urge him vehemently,
and to provoke him to speak of many things:

Laying wait for him,
and seeking to catch something out of his mouth, that they might accuse him.

326.

In the mean time,
when there were gathered together an innumerable multitude of people,
insomuch that they trode one upon another,
he began to say unto his disciples first of all,

Beware ye of the leaven of the Pharisees,
which is hypocrisy.

327.

For there is nothing covered, that shall not be revealed;
neither hid, that shall not be known.

Therefore whatsoever ye have spoken in darkness shall be heard in the light;
and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

328.

And I say unto you my friends,

Be not afraid of them that kill the body,
and after that have no more that they can do.

But I will forewarn you whom ye shall fear:

Fear him, which after he hath killed hath power to cast into hell;
yea, I say unto you, Fear him.

329.

Are not five sparrows sold for two farthings,
and not one of them is forgotten before God?

But even the very hairs of your head are all numbered.

Fear not therefore:
ye are of more value than many sparrows.

330.

Also I say unto you,
Whosoever shall confess me before men,
him shall the Son of man also confess before the angels of God:

But he that denieth me before men shall be denied before the angels of God.

331.

And whosoever shall speak a word against the Son of man,
it shall be forgiven him:

but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

332.

And when they bring you unto the synagogues,
and unto magistrates, and powers,

take ye no thought how or what thing ye shall answer,
or what ye shall say:

For the Holy Ghost shall teach you in the same hour what ye ought to say.

333.

And one of the company said unto him,

Master, speak to my brother,
that he divide the inheritance with me.

And he said unto him,
Man, who made me a judge or a divider over you?

334.

And he said unto them,
Take heed, and beware of covetousness:

for a man's life consisteth not in the abundance of the things which he possesseth.

335.

And he spake a parable unto them, saying,
The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do,
because I have no room where to bestow my fruits?

336.

And he said, This will I do:

I will pull down my barns, and build greater;
and there will I bestow all my fruits and my goods.

And I will say to my soul,
Soul, thou hast much goods laid up for many years;
take thine ease, eat, drink, and be merry.

337.

But God said unto him,
Thou fool, this night thy soul shall be required of thee:

then whose shall those things be,
which thou hast provided?

So is he that layeth up treasure for himself,
and is not rich toward God.

338.

And he said unto his disciples,
Therefore I say unto you,

Take no thought for your life, what ye shall eat;
neither for the body, what ye shall put on.

The life is more than meat,
and the body is more than raiment.

339.

Consider the ravens: for they neither sow nor reap;
which neither have storehouse nor barn; and God feedeth them:

how much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least,
why take ye thought for the rest?

340.

Consider the lilies how they grow:

they toil not, they spin not;

and yet I say unto you,
that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass,
which is to day in the field, and to morrow is cast into the oven;

how much more will he clothe you, O ye of little faith?

341.

And seek not ye what ye shall eat, or what ye shall drink,
neither be ye of doubtful mind.

For all these things do the nations of the world seek after:
and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God;
and all these things shall be added unto you.

342.

Fear not, little flock;
for it is your Father's good pleasure to give you the kingdom.

Sell that ye have, and give alms;
provide yourselves bags which wax not old,

a treasure in the heavens that faileth not,
where no thief approacheth, neither moth corrupteth.

343.

For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord,
when he will return from the wedding;

that when he cometh and knocketh,
they may open unto him immediately.

344.

Blessed are those servants,
whom the lord when he cometh shall find watching:

verily I say unto you,
that he shall gird himself, and make them to sit down to meat,
and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch,
and find them so, blessed are those servants.

345.

And this know,
that if the goodman of the house had known what hour the thief would come,
he would have watched, and not have suffered his house to be broken through.

[12:40] Be ye therefore ready also:
for the Son of man cometh at an hour when ye think not.

The Gospel According to Luke

CHAPTER TWELVE
Divisions 346-375

LUKE 12:41 - 13

346.

[12:41] Then Peter said unto him,
Lord, speakest thou this parable unto us, or even to all?

And the Lord said,
Who then is that faithful and wise steward,

whom his lord shall make ruler over his household,
to give them their portion of meat in due season?

347.

Blessed is that servant,
whom his lord when he cometh shall find so doing.

Of a truth I say unto you,
that he will make him ruler over all that he hath.

348.

But and if that servant say in his heart,
My lord delayeth his coming;

and shall begin to beat the menservants and maidens,
and to eat and drink, and to be drunken;

The lord of that servant will come in a day when he looketh not for him,
and at an hour when he is not aware,

and will cut him in sunder,
and will appoint him his portion with the unbelievers.

349.

And that servant, which knew his lord's will,
and prepared not himself, neither did according to his will,
shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes,
shall be beaten with few stripes.

For unto whomsoever much is given,
of him shall be much required:

and to whom men have committed much,
of him they will ask the more.

350.

I am come to send fire on the earth;
and what will I if it be already kindled?

But I have a baptism to be baptized with;
and how am I straitened till it be accomplished!

351.

Suppose ye that I am come to give peace on earth?
I tell you, Nay; but rather division:

For from henceforth there shall be five in one house divided,
three against two, and two against three.

352.

The father shall be divided against the son,
and the son against the father;

the mother against the daughter,
and the daughter against the mother;

the mother in law against her daughter in law,
and the daughter in law against her mother in law.

353.

And he said also to the people,

When ye see a cloud rise out of the west, straightway ye say,
There cometh a shower; and so it is.

And when ye see the south wind blow, ye say,
There will be heat; and it cometh to pass.

354.

Ye hypocrites,
ye can discern the face of the sky and of the earth;
but how is it that ye do not discern this time?

Yea, and why even of yourselves judge ye not what is right?

355.

When thou goest with thine adversary to the magistrate,

as thou art in the way,
give diligence that thou mayest be delivered from him;

lest he hale thee to the judge,
and the judge deliver thee to the officer,
and the officer cast thee into prison.

I tell thee, thou shalt not depart thence,
till thou hast paid the very last mite.

356.

There were present at that season some that told him of the Galilaeans,
whose blood Pilate had mingled with their sacrifices.

And Jesus answering said unto them,
Suppose ye that these Galilaeans were sinners above all the Galilaeans,
because they suffered such things?

I tell you, Nay: but, except ye repent,
ye shall all likewise perish.

357.

Or those eighteen,
upon whom the tower in Siloam fell, and slew them,
think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay: but, except ye repent,
ye shall all likewise perish.

358.

He spake also this parable;

A certain man had a fig tree planted in his vineyard;
and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold,
these three years I come seeking fruit on this fig tree, and find none:

cut it down;
why encumbereth it the ground?

359.

And he answering said unto him,
Lord, let it alone this year also,
till I shall dig about it, and dung it:

And if it bear fruit, well:
and if not, then after that thou shalt cut it down.

360.

And he was teaching in one of the synagogues on the sabbath,

And, behold, there was a woman which had a spirit of infirmity eighteen years,
and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her,
Woman, thou art loosed from thine infirmity.

361.

And he laid his hands on her:
and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation,
because that Jesus had healed on the sabbath day, and said unto the people,

There are six days in which men ought to work:
in them therefore come and be healed,
and not on the sabbath day.

362.

The Lord then answered him, and said,

Thou hypocrite,
doth not each one of you on the sabbath loose his ox or his ass from the stall,
and lead him away to watering?

363.

And ought not this woman, being a daughter of Abraham,
whom Satan hath bound, lo, these eighteen years,
be loosed from this bond on the sabbath day?

And when he had said these things, all his adversaries were ashamed:
and all the people rejoiced for all the glorious things that were done by him.

364.

Then said he,
Unto what is the kingdom of God like?
and whereunto shall I resemble it?

It is like a grain of mustard seed,
which a man took, and cast into his garden;

and it grew, and waxed a great tree;
and the fowls of the air lodged in the branches of it.

365.

And again he said,
Whereunto shall I liken the kingdom of God?

It is like leaven,
which a woman took and hid in three measures of meal,
till the whole was leavened.

366.

And he went through the cities and villages,
teaching, and journeying toward Jerusalem.

Then said one unto him,
Lord, are there few that be saved?

367.

And he said unto them,
Strive to enter in at the strait gate:

for many, I say unto you,
will seek to enter in, and shall not be able.

368.

When once the master of the house is risen up,
and hath shut to the door,

and ye begin to stand without, and to knock at the door, saying,
Lord, Lord, open unto us;

and he shall answer and say unto you,
I know you not whence ye are:

369.

Then shall ye begin to say,
We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you,
I know you not whence ye are;

depart from me, all ye workers of iniquity.

370.

There shall be weeping and gnashing of teeth,
when ye shall see Abraham, and Isaac, and Jacob, and all the prophets,
in the kingdom of God, and you yourselves thrust out.

371.

And they shall come from the east, and from the west,
and from the north, and from the south,

and shall sit down in the kingdom of God.

And, behold, there are last which shall be first,
and there are first which shall be last.

372.

The same day there came certain of the Pharisees, saying unto him,

Get thee out, and depart hence:
for Herod will kill thee.

And he said unto them,
Go ye, and tell that fox,

373.

Behold, I cast out devils,
and I do cures to day and to morrow,
and the third day I shall be perfected.

Nevertheless I must walk to day,
and to morrow, and the day following:
for it cannot be that a prophet perish out of Jerusalem.

374.

O Jerusalem, Jerusalem,
which killest the prophets,
and stonest them that are sent unto thee;

how often would I have gathered thy children together,
as a hen doth gather her brood under her wings, and ye would not!

375.

Behold, your house is left unto you desolate:
and verily I say unto you,

Ye shall not see me,
until the time come when ye shall say,

Blessed is he that cometh in the name of the Lord.

LUKE 14-15

376.

And it came to pass,
as he went into the house of one of the chief Pharisees to eat bread on the sabbath day,
that they watched him.

And, behold, there was a certain man before him which had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying,
Is it lawful to heal on the sabbath day?

And they held their peace.

377.

And he took him, and healed him,
and let him go;

And answered them, saying,
Which of you shall have an ass or an ox fallen into a pit,
and will not straightway pull him out on the sabbath day?

And they could not answer him again to these things.

378.

And he put forth a parable to those which were bidden,
when he marked how they chose out the chief rooms;
saying unto them,

When thou art bidden of any man to a wedding,
sit not down in the highest room;
lest a more honourable man than thou be bidden of him;

379.

And he that bade thee and him, come and say to thee,
Give this man place;
and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room;
that when he that bade thee cometh, he may say unto thee,
Friend, go up higher:

380.

then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased;
and he that humbleth himself shall be exalted.

Then said he also to him that bade him,

381.

When thou makest a dinner or a supper,
call not thy friends, nor thy brethren,

neither thy kinsmen,

nor thy rich neighbours;

lest they also bid thee again,
and a recompence be made thee.

382.

But when thou makest a feast, call the poor,
the maimed, the lame, the blind:

And thou shalt be blessed;
for they cannot recompense thee:

for thou shalt be recompensed at the resurrection of the just.

383.

And when one of them that sat at meat with him heard these things,
he said unto him,

Blessed is he that shall eat bread in the kingdom of God.

384.

Then said he unto him,
A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden,
Come; for all things are now ready.

385.

And they all with one consent began to make excuse.

The first said unto him,
I have bought a piece of ground, and I must needs go and see it:
I pray thee have me excused.

386.

And another said,
I have bought five yoke of oxen, and I go to prove them:
I pray thee have me excused.

And another said,
I have married a wife, and therefore I cannot come.

387.

So that servant came,
and shewed his lord these things.

Then the master of the house being angry said to his servant,

Go out quickly into the streets and lanes of the city,

and bring in hither the poor,
and the maimed, and the halt, and the blind.

388.

And the servant said,
Lord, it is done as thou hast commanded,
and yet there is room.

And the lord said unto the servant,

Go out into the highways and hedges,
and compel them to come in, that my house may be filled.

For I say unto you,
That none of those men which were bidden shall taste of my supper.

389.

And there went great multitudes with him:
and he turned, and said unto them,

If any man come to me,
and hate not his father, and mother,
and wife, and children, and brethren, and sisters,

yea, and his own life also,
he cannot be my disciple.

390.

And whosoever doth not bear his cross, and come after me,
cannot be my disciple.

For which of you, intending to build a tower,
sitteth not down first, and counteth the cost,
whether he have sufficient to finish it?

391.

Lest haply,
after he hath laid the foundation, and is not able to finish it,
all that behold it begin to mock him, saying,

This man began to build, and was not able to finish.

392.

Or what king,
going to make war against another king,

sitteth not down first,
and consulteth whether he be able with ten thousand
to meet him that cometh against him with twenty thousand?

393.

Or else, while the other is yet a great way off,
he sendeth an ambassage,
and desireth conditions of peace.

So likewise,
whosoever he be of you that forsaketh not all that he hath,
he cannot be my disciple.

394.

Salt is good:
but if the salt have lost his savour, wherewith shall it be seasoned?

It is neither fit for the land, nor yet for the dunghill;
but men cast it out.

He that hath ears to hear,
let him hear.

395.

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying,
This man receiveth sinners, and eateth with them.

396.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep,
if he lose one of them,

doth not leave the ninety and nine in the wilderness,
and go after that which is lost, until he find it?

397.

And when he hath found it,
he layeth it on his shoulders, rejoicing.

And when he cometh home,
he calleth together his friends and neighbours, saying unto them,

Rejoice with me;
for I have found my sheep which was lost.

398.

I say unto you,
that likewise joy shall be in heaven over one sinner that repenteth,

more than over ninety and nine just persons,
which need no repentance.

399.

Either what woman having ten pieces of silver,
if she lose one piece,

doth not light a candle,
and sweep the house,
and seek diligently till she find it?

400.

And when she hath found it,
she calleth her friends and her neighbours together, saying,

Rejoice with me;
for I have found the piece which I had lost.

Likewise, I say unto you,
there is joy in the presence of the angels of God over one sinner that repenteth.

401.

And he said,
A certain man had two sons:

And the younger of them said to his father,
Father, give me the portion of goods that falleth to me.

And he divided unto them his living.

402.

And not many days after the younger son gathered all together,
and took his journey into a far country,
and there wasted his substance with riotous living.

And when he had spent all,
there arose a mighty famine in that land;
and he began to be in want.

403.

And he went and joined himself to a citizen of that country;
and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat:
and no man gave unto him.

And when he came to himself, he said,

404.

How many hired servants of my father's have bread enough and to spare,
and I perish with hunger!

I will arise and go to my father, and will say unto him,
Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son:
make me as one of thy hired servants.

405.

And he arose, and came to his father.

But when he was yet a great way off, his father saw him,
and had compassion, and ran,
and fell on his neck, and kissed him.

406.

And the son said unto him,
Father, I have sinned against heaven, and in thy sight,
and am no more worthy to be called thy son.

But the father said to his servants,
Bring forth the best robe, and put it on him;
and put a ring on his hand, and shoes on his feet:

407.

And bring hither the fatted calf, and kill it;
and let us eat, and be merry:

For this my son was dead, and is alive again;
he was lost, and is found.

And they began to be merry.

408.

Now his elder son was in the field:
and as he came and drew nigh to the house, he heard musick and dancing.

And he called one of the servants,
and asked what these things meant.

And he said unto him,
Thy brother is come;

and thy father hath killed the fatted calf,
because he hath received him safe and sound.

And he was angry, and would not go in:

409.

therefore came his father out, and intreated him.
And he answering said to his father,

Lo, these many years do I serve thee,
neither transgressed I at any time thy commandment:

and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come,
which hath devoured thy living with harlots,
thou hast killed for him the fatted calf.

410.

And he said unto him,
Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad:
for this thy brother was dead, and is alive again;
and was lost, and is found.

The Gospel According to Luke

CHAPTER FOURTEEN
Divisions 411-440

LUKE 16 - 17:19

411.

And he said also unto his disciples,

There was a certain rich man, which had a steward;
and the same was accused unto him that he had wasted his goods.

412.

And he called him, and said unto him,
How is it that I hear this of thee?

give an account of thy stewardship;
for thou mayest be no longer steward.

413.

Then the steward said within himself,
What shall I do?

for my lord taketh away from me the stewardship:
I cannot dig;
to beg I am ashamed.

I am resolved what to do,
that, when I am put out of the stewardship,
they may receive me into their houses.

414.

So he called every one of his lord's debtors unto him,
and said unto the first,
How much owest thou unto my lord?

And he said,
An hundred measures of oil.

And he said unto him,
Take thy bill,
and sit down quickly, and write fifty.

415.

Then said he to another,
And how much owest thou?

And he said,
An hundred measures of wheat.

And he said unto him,
Take thy bill, and write fourscore.

416.

And the lord commended the unjust steward, because he had done wisely:
for the children of this world are in their generation wiser than the children of light.

And I say unto you,
Make to yourselves friends of the mammon of unrighteousness;

that, when ye fail,
they may receive you into everlasting habitations.

417.

He that is faithful in that which is least
is faithful also in much:

and he that is unjust in the least
is unjust also in much.

418.

If therefore ye have not been faithful in the unrighteous mammon,
who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's,
who shall give you that which is your own?

419.

No servant can serve two masters:

for either he will hate the one, and love the other;
or else he will hold to the one, and despise the other.

Ye cannot serve God and mammon.

420.

And the Pharisees also, who were covetous,
heard all these things: and they derided him.

And he said unto them,
Ye are they which justify yourselves before men;

but God knoweth your hearts:

for that which is highly esteemed among men
is abomination in the sight of God.

421.

The law and the prophets were until John:

since that time the kingdom of God is preached,
and every man presseth into it.

And it is easier for heaven and earth to pass,
than one tittle of the law to fail.

422.

Whosoever putteth away his wife, and marrieth another,
committeth adultery:

and whosoever marrieth her that is put away from her husband committeth adultery.

423.

There was a certain rich man,
which was clothed in purple and fine linen,
and fared sumptuously every day:

And there was a certain beggar named Lazarus,
which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table:
moreover the dogs came and licked his sores.

424.

And it came to pass, that the beggar died,
and was carried by the angels into Abraham's bosom:
the rich man also died, and was buried;

And in hell he lift up his eyes, being in torments,
and seeth Abraham afar off, and Lazarus in his bosom.

425.

And he cried and said,
Father Abraham, have mercy on me,

and send Lazarus,
that he may dip the tip of his finger in water, and cool my tongue;
for I am tormented in this flame.

426.

But Abraham said,
Son, remember that thou in thy lifetime receivedst thy good things,

and likewise Lazarus evil things:
but now he is comforted, and thou art tormented.

427.

And beside all this,
between us and you there is a great gulf fixed:

so that they which would pass from hence to you cannot;
neither can they pass to us, that would come from thence.

428.

Then he said,
I pray thee therefore, father,
that thou wouldest send him to my father's house:

For I have five brethren;
that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him,
They have Moses and the prophets;
let them hear them.

429.

And he said,
Nay, father Abraham:
but if one went unto them from the dead, they will repent.

And he said unto him,
If they hear not Moses and the prophets,
neither will they be persuaded, though one rose from the dead.

430.

Then said he unto the disciples,

It is impossible but that offences will come:
but woe unto him, through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea,
than that he should offend one of these little ones.

LUKE 17

431.

Take heed to yourselves:

If thy brother trespass against thee, rebuke him;
and if he repent, forgive him.

432.

And if he trespass against thee seven times in a day,

and seven times in a day turn again to thee, saying, I repent;
thou shalt forgive him.

433.

And the apostles said unto the Lord,
Increase our faith.

And the Lord said,
If ye had faith as a grain of mustard seed,
ye might say unto this sycamine tree,

Be thou plucked up by the root, and be thou planted in the sea;
and it should obey you.

434.

But which of you, having a servant plowing or feeding cattle,
will say unto him by and by, when he is come from the field,
Go and sit down to meat?

And will not rather say unto him,

435.

Make ready wherewith I may sup,

and gird thyself, and serve me, till I have eaten and drunken;
and afterward thou shalt eat and drink?

Doth he thank that servant
because he did the things that were commanded him?
I trow not.

436.

So likewise ye,
when ye shall have done all those things which are commanded you, say,

We are unprofitable servants:
we have done that which was our duty to do.

437.

And it came to pass,
as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village,
there met him ten men that were lepers, which stood afar off:

438.

And they lifted up their voices, and said,
Jesus, Master, have mercy on us.

And when he saw them, he said unto them,
Go shew yourselves unto the priests.

439.

And it came to pass,
that, as they went, they were cleansed.

And one of them, when he saw that he was healed,
turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks:
and he was a Samaritan.

440.

And Jesus answering said,
Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God,
save this stranger.

[17:19] And he said unto him,
Arise, go thy way:
thy faith hath made thee whole.

LUKE 17:20 - 18

441.

[17:20] And when he was demanded of the Pharisees,
when the kingdom of God should come,
he answered them and said,

The kingdom of God cometh not with observation:

Neither shall they say,
Lo here! or, lo there!

for, behold, the kingdom of God is within you.

442.

And he said unto the disciples,

The days will come,
when ye shall desire to see one of the days of the Son of man,
and ye shall not see it.

And they shall say to you,
See here; or, see there:

go not after them,
nor follow them.

443.

For as the lightning, that lighteneth out of the one part under heaven,
shineth unto the other part under heaven;

so shall also the Son of man be in his day.

But first must he suffer many things,
and be rejected of this generation.

444.

And as it was in the days of Noe,
so shall it be also in the days of the Son of man.

They did eat, they drank,
they married wives, they were given in marriage,

until the day that Noe entered into the ark,
and the flood came, and destroyed them all.

445.

Likewise also as it was in the days of Lot;

they did eat, they drank,
they bought, they sold,
they planted, they builded;

But the same day that Lot went out of Sodom
it rained fire and brimstone from heaven,
and destroyed them all.

446.

Even thus shall it be in the day when the Son of man is revealed.

In that day,
he which shall be upon the housetop, and his stuff in the house,
let him not come down to take it away:

and he that is in the field,
let him likewise not return back.

447.

Remember Lot's wife.

Whosoever shall seek to save his life shall lose it;
and whosoever shall lose his life shall preserve it.

I tell you,
in that night there shall be two men in one bed;
the one shall be taken, and the other shall be left.

448.

Two women shall be grinding (crushing) the grain together;
the one shall be taken, and the other left.

Two men shall be in the field;
the one shall be taken, and the other left.

449.

And they answered and said unto him,
Where, Lord?

And he said unto them,

Wheresoever the body is,
thither will the eagles be gathered together.

LUKE 18

450.

And he spake a parable unto them to this end,
that men ought always to pray, and not to faint;
saying,

There was in a city a judge,
which feared not God, neither regarded man:

451.

And there was a widow in that city;
and she came unto him, saying,

Avenge me of mine adversary.

452.

And he would not for a while:
but afterward he said within himself,

Though I fear not God, nor regard man;
yet because this widow troubleth me,

I will avenge her,
lest by her continual coming she weary me.

453.

And the Lord said,
Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him,
though he bear long with them?

454.

I tell you that he will avenge them speedily.

Nevertheless when the Son of man cometh,
shall he find faith on the earth?

455.

And he spake this parable unto certain which trusted in themselves
that they were righteous, and despised others:

Two men went up into the temple to pray;
the one a Pharisee,
and the other a publican.

456.

The Pharisee stood and prayed thus with himself,

God, I thank thee, that I am not as other men are,
extortioners, unjust,
adulterers, or even as this publican.

I fast twice in the week,
I give tithes of all that I possess.

457.

And the publican, standing afar off,
would not lift up so much as his eyes unto heaven,

but smote upon his breast, saying,
God be merciful to me a sinner.

458.

I tell you,
this man went down to his house justified rather than the other:

for every one that exalteth himself shall be abased;
and he that humbleth himself shall be exalted.

459.

And they brought unto him also infants, that he would touch them:
but when his disciples saw it, they rebuked them.

But Jesus called them unto him, and said,

Suffer little children to come unto me,
and forbid them not:

for of such is the kingdom of God.

460.

Verily I say unto you,
Whosoever shall not receive the kingdom of God as a little child
shall in no wise enter therein.

And a certain ruler asked him, saying,

Good Master, what shall I do to inherit eternal life?

461.

And Jesus said unto him,
Why callest thou me good?

none is good, save one,
that is, God.

Thou knowest the commandments,

462.

Do not commit adultery,
Do not kill,

Do not steal,
Do not bear false witness,

Honour thy father and thy mother.

And he said,
All these have I kept from my youth up.

463.

Now when Jesus heard these things, he said unto him,

Yet lackest thou one thing:
sell all that thou hast,

and distribute unto the poor, and thou shalt have treasure in heaven:
and come, follow me.

464.

And when he heard this,
he was very sorrowful:
for he was very rich.

And when Jesus saw that he was very sorrowful, he said,

465.

How hardly shall they that have riches enter into the kingdom of God!

For it is easier for a camel to go through a needle's eye,
than for a rich man to enter into the kingdom of God.

466.

And they that heard it said,
Who then can be saved?

And he said,
The things which are impossible with men are possible with God.

Then Peter said,
Lo, we have left all, and followed thee.

467.

And he said unto them, Verily I say unto you,
There is no man that hath left house,
or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Who shall not receive manifold more in this present time,
and in the world to come life everlasting.

468.

Then he took unto him the twelve, and said unto them,

Behold, we go up to Jerusalem,

and all things that are written by the prophets
concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles,
and shall be mocked, and spitefully entreated, and spitted on:

469.

And they shall scourge him, and put him to death:
and the third day he shall rise again.

And they understood none of these things:
and this saying was hid from them,
neither knew they the things which were spoken.

470.

And it came to pass, that as he was come nigh unto Jericho,
a certain blind man sat by the way side begging:

And hearing the multitude pass by,
he asked what it meant.

471.

And they told him,
that Jesus of Nazareth passeth by.

And he cried, saying,
Jesus, thou Son of David, have mercy on me.

472.

And they which went before rebuked him,
that he should hold his peace:

but he cried so much the more,
Thou Son of David, have mercy on me.

473.

And Jesus stood, and commanded him to be brought unto him:
and when he was come near, he asked him, saying,

What wilt thou that I shall do unto thee?

474.

And he said,
Lord, that I may receive my sight.

And Jesus said unto him,
Receive thy sight:

thy faith hath saved thee.

475.

And immediately he received his sight,
and followed him, glorifying God:

and all the people, gave praise unto God
when they saw it.

The Gospel According to Luke

CHAPTER SIXTEEN
Divisions 476-510

LUKE 19 - 20:8

476.

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchaeus,
which was the chief among the publicans,
and he was rich.

477.

And he sought to see Jesus who he was;
and could not for the press,
because he was little of stature.

And he ran before,
and climbed up into a sycamore tree to see him:
for he was to pass that way.

478.

And when Jesus came to the place,
he looked up, and saw him, and said unto him,

Zacchaeus, make haste, and come down;
for to day I must abide at thy house.

479.

And he made haste, and came down,
and received him joyfully.

And when they saw it, they all murmured,
saying that he was gone to be guest with a man that is a sinner.

480.

And Zacchaeus stood, and said unto the Lord;
Behold, Lord, the half of my goods I give to the poor;

and if I have taken any thing from any man by false accusation,
I restore him fourfold.

481.

And Jesus said unto him,
This day is salvation come to this house,
forsomuch as he also is a son of Abraham.

For the Son of man is come to seek and to save that which was lost.

482.

And as they heard these things,
he added and spake a parable,

because he was nigh to Jerusalem,
and because they thought that the kingdom of God should immediately appear.

483.

He said therefore,

A certain nobleman went into a far country
to receive for himself a kingdom, and to return.

484.

And he called his ten servants,
and delivered them ten pounds, and said unto them,

Occupy till I come.

But his citizens hated him, and sent a message after him, saying,
We will not have this man to reign over us.

485.

And it came to pass, that when he was returned, having received the kingdom,
then he commanded these servants to be called unto him,

to whom he had given the money,
that he might know how much every man had gained by trading.

486.

Then came the first, saying,
Lord, thy pound hath gained ten pounds.

And he said unto him,
Well, thou good servant:

because thou hast been faithful in a very little,
have thou authority over ten cities.

487.

And the second came, saying,
Lord, thy pound hath gained five pounds.

And he said likewise to him,
Be thou also over five cities.

488.

And another came, saying,
Lord, behold, here is thy pound,
which I have kept laid up in a napkin:

for I feared thee,
because thou art an austere man:

thou takest up that thou layedst not down,
and reapest that thou didst not sow.

489.

And he saith unto him,
Out of thine own mouth will I judge thee, thou wicked servant.

Thou knewest that I was an austere man,
taking up that I laid not down, and reaping that I did not sow:

490.

Wherefore then gavest not thou my money into the bank,
that at my coming I might have required mine own with usury?

And he said unto them that stood by,
Take from him the pound, and give it to him that hath ten pounds.

491.

(And they said unto him, Lord, he hath ten pounds.)

For I say unto you,
That unto every one which hath shall be given;

and from him that hath not,
even that he hath shall be taken away from him.

492.

But those mine enemies,
which would not that I should reign over them,
bring hither, and slay them before me.

493.

And when he had thus spoken,
he went before, ascending up to Jerusalem.

And it came to pass,
when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives,
he sent two of his disciples, saying,

494.

Go ye into the village over against you;
in the which at your entering ye shall find a colt tied, whereon yet never man sat:

loose him, and bring him hither.

495.

And if any man ask you,
Why do ye loose him?

thus shall ye say unto him,
Because the Lord hath need of him.

And they that were sent went their way,
and found even as he had said unto them.

496.

And as they were loosing the colt, the owners thereof said unto them,
Why loose ye the colt?

And they said,
The Lord hath need of him.

497.

And they brought him to Jesus:
and they cast their garments upon the colt, and they set Jesus thereon.

And as he went, they spread their clothes in the way.

498.

And when he was come nigh,
even now at the descent of the mount of Olives,

the whole multitude of the disciples began to rejoice
and praise God with a loud voice for all the mighty works that they had seen; saying,

499.

Blessed be the King that cometh in the name of the Lord:

Peace in heaven, and glory in the highest!

500.

And some of the Pharisees from among the multitude said unto him,
Master, rebuke thy disciples.

And he answered and said unto them,
I tell you that, if these should hold their peace,
the stones would immediately cry out.

501.

And when he was come near,
he beheld the city, and wept over it, saying,

If thou hadst known, even thou, at least in this thy day,
the things which belong unto thy peace!

but now they are hid from thine eyes.

502.

For the days shall come upon thee,
that thine enemies shall cast a trench about thee,

and compass thee round,
and keep thee in on every side,

503.

and shall lay thee even with the ground,
and thy children within thee;

and they shall not leave in thee one stone upon another;
because thou knewest not the time of thy visitation.

504.

And he went into the temple,
and began to cast out them that sold therein, and them that bought; saying unto them,

It is written,
My house is the house of prayer:
but ye have made it a den of thieves.

505.

And he taught daily in the temple.
But the chief priests and the scribes and the chief of the people sought to destroy him,
And could not find what they might do:
for all the people were very attentive to hear him.

506.

And it came to pass, that on one of those days,
as he taught the people in the temple, and preached the gospel,
the chief priests and the scribes came upon him with the elders,
And spake unto him, saying,

507.

Tell us, by what authority doest thou these things?
or who is he that gave thee this authority?

508.

And he answered and said unto them,
I will also ask you one thing; and answer me:
The baptism of John,
was it from heaven, or of men?

509.

And they reasoned with themselves, saying,
If we shall say, From heaven;
he will say, Why then believed ye him not?
But and if we say, Of men;
all the people will stone us:
for they be persuaded that John was a prophet.

510.

And they answered, that they could not tell whence it was.
[20:8] And Jesus said unto them,
Neither tell I you by what authority I do these things.

LUKE 20:9 - 21:28

511.

[20:9] Then began he to speak to the people this parable;

A certain man planted a vineyard,
and let it forth to husbandmen, and went into a far country for a long time.

512.

And at the season he sent a servant to the husbandmen,
that they should give him of the fruit of the vineyard:

but the husbandmen beat him, and sent him away empty.

513.

And again he sent another servant:

and they beat him also, and entreated him shamefully,
and sent him away empty.

And again he sent a third:
and they wounded him also, and cast him out.

514.

Then said the lord of the vineyard,
What shall I do?

I will send my beloved son:
it may be they will reverence him when they see him.

515.

But when the husbandmen saw him,
they reasoned among themselves, saying,
This is the heir:

come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard, and killed him.

516.

What therefore shall the lord of the vineyard do unto them?

He shall come and destroy these husbandmen,
and shall give the vineyard to others.

And when they heard it, they said, God forbid.

517.

And he beheld them, and said,
What is this then that is written,

The stone which the builders rejected,
the same is become the head of the corner?

Whosoever shall fall upon that stone shall be broken;
but on whomsoever it shall fall, it will grind him to powder.

518.

And the chief priests and the scribes the same hour sought to lay hands on him;
and [*yet*] they feared the people:

for they perceived that he had spoken this parable against them.

And they watched him, and sent forth spies,
which should feign themselves just men,

that they might take hold of his words,
that so they might deliver him unto the power and authority of the governor.

519.

And they asked him, saying,
Master, we know that thou sayest and teachest rightly,
neither acceptest thou the person of any, but teachest the way of God truly:

Is it lawful for us to give tribute unto Caesar, or no?

520.

But he perceived their craftiness, and said unto them,
Why tempt ye me?

Shew me a penny.
Whose image and superscription hath it?

They answered and said, Caesar's.

521.

And he said unto them,
Render therefore unto Caesar the things which be Caesar's,
and unto God the things which be God's.

And they could not take hold of his words before the people:
and they marvelled at his answer, and held their peace.

522.

Then came to him certain of the Sadducees,
which deny that there is any resurrection; and they asked him, saying,

Master, [*the prophet*] Moses wrote unto us,
If any man's brother die, having a wife,
and he die without children,

that his brother should take his wife,
and raise up seed unto his brother.

523.

There were therefore seven brethren:
and the first took a wife, and died without children.

And the second took her to wife, and he died childless.
And the third took her;

524.

and in like manner the seven also:
and they left no children, and died.

Last of all the woman died also.

Therefore in the resurrection whose wife of them is she?
for seven had her to wife.

525.

And Jesus answering said unto them,
The children of this world marry, and are given in marriage:

But they which shall be accounted worthy to obtain that world,
and the resurrection from the dead,
neither marry, nor are given in marriage:

526.

Neither can they die any more:
for they are equal unto the angels;

and are the children of God,
being the children of the resurrection.

527.

Now that the dead are raised,
even [*the prophet*] Moses shewed at the bush,

when he calleth the Lord the God of Abraham,
and the God of Isaac, and the God of Jacob.

For he is not a God of the dead, but of the living:
for all live unto him.

528.

Then certain of the scribes answering said,
Master, thou hast well said.

And after that they durst not ask him any question at all.

And he said unto them,

How say they that Christ is David's son?

529.

And [*yet*] David himself saith in the book of Psalms,

"The LORD said unto my Lord,

"Sit thou on my right hand,
Till I make thine enemies thy footstool." "

David therefore calleth him Lord,
how is he then his son?

530.

Then in the audience of all the people he said unto his disciples,

Beware of the scribes,
which desire to walk in long robes,

and love greetings in the markets,
and the highest seats in the synagogues, and the chief rooms at feasts;

Which devour widows' houses, and for a shew make long prayers:

the same shall receive greater damnation.

LUKE 21

531.

And he looked up,
and saw the rich men casting their gifts into the treasury.

And he saw also a certain poor widow casting in thither two mites.

And he said,

532.

Of a truth I say unto you,
that this poor widow hath cast in more than they all:

For all these have of their abundance cast in unto the offerings of God:
but she of her penury hath cast in all the living that she had.

533.

And as some spake of the temple,
how it was adorned with goodly stones and gifts, he said,

As for these things which ye behold, the days will come,
in the which there shall not be left one stone upon another, that shall not be thrown down.

534.

And they asked him, saying,
Master, but when shall these things be?
and what sign will there be when these things shall come to pass?

And he said,
Take heed that ye be not deceived:
for many shall come in my name, saying,

I am Christ;
and the time draweth near:

535.

go ye not therefore after them.

But when ye shall hear of wars and commotions, be not terrified:

for these things must first come to pass;
but the end is not by and by.

536.

Then said he unto them,
Nation shall rise against nation, and kingdom against kingdom:

And great earthquakes shall be in divers places,
and famines, and pestilences;

and fearful sights and great signs shall there be from heaven.

537.

But before all these,
they shall lay their hands on you, and persecute you,

delivering you up to the synagogues, and into prisons,
being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony.

538.

Settle it therefore in your hearts,
not to meditate before what ye shall answer:

For I will give you a mouth and wisdom,
which all your adversaries shall not be able to gainsay nor resist.

539.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends;
and some of you shall they cause to be put to death.

And ye shall be hated of all men for my name's sake.
But there shall not an hair of your head perish.

540.

In your patience possess ye your souls.

And when ye shall see Jerusalem compassed with armies,
then know that the desolation thereof is nigh.

541.

Then let them which are in Judaea flee to the mountains;
and let them which are in the midst of it depart out;
and let not them that are in the countries enter therein.

For these be the days of vengeance,
that all things which are written may be fulfilled.

542.

But woe unto them that are with child,
and to them that give suck, in those days!

for there shall be great distress in the land, and wrath upon this people.

543.

And they shall fall by the edge of the sword,
and shall be led away captive into all nations:

and Jerusalem shall be trodden down of the Gentiles,
until the times of the Gentiles be fulfilled.

544.

And there shall be signs in the sun, and in the moon, and in the stars;
and upon the earth distress of nations, with perplexity;
the sea and the waves roaring;

Men's hearts failing them for fear,
and for looking after those things which are coming on the earth:
for the powers of heaven shall be shaken.

545.

And then shall they see the Son of man coming in a cloud with power and great glory.

[21:28] And when these things begin to come to pass,
then look up, and lift up your heads;
for your redemption draweth nigh.

LUKE 21:29 - 22:53

546.

[21:29] And he spake to them a parable;

Behold the fig tree, and all the trees;

When they now shoot forth,
ye see and know of your own selves that summer is now nigh at hand.

So likewise ye,
when ye see these things come to pass,
know ye that the kingdom of God is nigh at hand.

547.

Verily I say unto you,
This generation shall not pass away, till all be fulfilled.

Heaven and earth shall pass away:
but my words shall not pass away.

548.

And take heed to yourselves,

lest at any time your hearts be overcharged with surfeiting,
and drunkenness, and cares of this life, and so that day come upon you unawares.

For as a snare shall it come on all them that dwell on the face of the whole earth.

549.

Watch ye therefore, and pray always,

that ye may be accounted worthy to escape all these things that shall come to pass,
and to stand before the Son of man.

550.

And in the day time he was teaching in the temple;
and at night he went out, and abode in the mount that is called the mount of Olives.

And all the people came early in the morning to him in the temple, for to hear him.

LUKE 22

551.

Now the feast of unleavened bread drew nigh,
which is called the Passover.

And the chief priests and scribes sought how they might kill him;
for they feared the people.

552.

Then entered Satan into Judas surnamed Iscariot,
being of the number of the twelve.

And he went his way, and communed with the chief priests and captains,
how he might betray him unto them.

553.

And they were glad, and covenanted to give him money.

And he promised,
and sought opportunity to betray him unto them in the absence of the multitude.

554.

Then came the day of unleavened bread,
when the passover must be killed.

And he sent Peter and John, saying,
Go and prepare us the passover, that we may eat.

555.

And they said unto him,
Where wilt thou that we prepare?

And he said unto them,
Behold, when ye are entered into the city,
there shall a man meet you, bearing a pitcher of water;

556.

follow him into the house where he entereth in.
And ye shall say unto the goodman of the house,

The Master saith unto thee,
Where is the guestchamber, where I shall eat the passover with my disciples?

And he shall shew you a large upper room furnished: there make ready.

557.

And they went, and found as he had said unto them:
and they made ready the Passover.

And when the hour was come, he sat down,
and the twelve apostles with him.

558.

And he said unto them,
With desire I have desired to eat this passover with you before I suffer:

For I say unto you,

I will not any more eat thereof,
until it be fulfilled in the kingdom of God.

559.

And he took the cup, and gave thanks, and said,
Take this, and divide it among yourselves:

For I say unto you,

I will not drink of the fruit of the vine,
until the kingdom of God shall come.

560.

And he took bread, and gave thanks,
and brake it, and gave unto them, saying,

This is my body which is given for you:
this do in remembrance of me.

561.

Likewise also the cup after supper, saying,

This cup is the new testament in my blood,
which is shed for you.

But, behold, the hand of him that betrayeth me is with me on the table.

562.

And truly the Son of man goeth, as it was determined:
but woe unto that man by whom he is betrayed!

And they began to inquire among themselves,
which of them it was that should do this thing.

563.

And there was also a strife among them,
which of them should be accounted the greatest.

And he said unto them,
The kings of the Gentiles exercise lordship over them;
and they that exercise authority upon them are called benefactors.

564.

But ye shall not be so:

but he that is greatest among you, let him be as the younger;
and he that is chief, as he that doth serve.

565.

For whether is greater,
he that sitteth at meat, or he that serveth?

is not he that sitteth at meat?
but I am among you as he that serveth.

566.

Ye are they which have continued with me in my temptations.

And I appoint unto you a kingdom,
as my Father hath appointed unto me;

That ye may eat and drink at my table in my kingdom,
and sit on thrones judging the twelve tribes of Israel.

567.

And the Lord said,
Simon, Simon, behold, Satan hath desired to have you,
that he may sift you as wheat:

But I have prayed for thee,
that thy faith fail not:

and when thou art converted,
strengthen thy brethren.

568.

And he said unto him,
Lord, I am ready to go with thee,
both into prison, and to death.

And he said,
I tell thee, Peter, the cock shall not crow this day,
before that thou shalt thrice deny that thou knowest me.

569.

And he said unto them,
When I sent you without purse, and scrip, and shoes,
lacked ye any thing?

And they said,
Nothing.

570.

Then said he unto them,
But now, he that hath a purse, let him take it,
and likewise his scrip:

and he that hath no sword,
let him sell his garment, and buy one.

571.

For I say unto you,
that this that is written must yet be accomplished in me,

And he was reckoned among the transgressors:
for the things concerning me have an end.

572.

And they said,
Lord, behold, here are two swords.

And he said unto them,
It is enough.

And he came out,
and went, as he was wont, to the mount of Olives;
and his disciples also followed him.

573.

And when he was at the place, he said unto them,
Pray that ye enter not into temptation.

And he was withdrawn from them about a stone's cast,
and kneeled down, and prayed, saying,

574.

Father, if thou be willing, remove this cup from me:
nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly:
and his sweat was as it were great drops of blood falling down to the ground.

575.

And when he rose up from prayer, and was come to his disciples,
he found them sleeping for sorrow,

And said unto them,
Why sleep ye?

rise and pray,
lest ye enter into temptation.

576.

And while he yet spake, behold a multitude,
and he that was called Judas, one of the twelve,
went before them, and drew near unto Jesus to kiss him.

But Jesus said unto him,
Judas, betrayest thou the Son of man with a kiss?

577.

When they which were about him saw what would follow,
they said unto him,

Lord, shall we smite with the sword?

And one of them smote the servant of the high priest,
and cut off his right ear.

578.

And Jesus answered and said,
Suffer ye thus far.

And he touched his ear, and healed him.

579.

Then Jesus said unto the chief priests,
and captains of the temple, and the elders, which were come to him,

Be ye come out, as against a thief, with swords and staves?

580.

[22:53] When I was daily with you in the temple,
ye stretched forth no hands against me:

but this is your hour, and the power of darkness.

The Cross

LUKE 22:54 - 23:46

581.

[22:54] Then took they him, and led him,
and brought him into the high priest's house.

And Peter followed afar off.

582.

And when they had kindled a fire in the midst of the hall,
and were set down together, Peter sat down among them.

But a certain maid beheld him as he sat by the fire,
and earnestly looked upon him, and said,
This man was also with him.

583.

And he denied him, saying,
Woman, I know him not.

And after a little while another saw him, and said,
Thou art also of them.
And Peter said,
Man, I am not.

584.

And about the space of one hour after another confidently affirmed, saying,

Of a truth this fellow also was with him: for he is a Galilaean.

And Peter said,
Man, I know not what thou sayest.

And immediately, while he yet spake, the cock crew.

585.

And the Lord turned, and looked upon Peter.

And Peter remembered the word of the Lord,
how he had said unto him,

Before the cock crow, thou shalt deny me thrice.

And Peter went out, and wept bitterly.

586.

And the men that held Jesus mocked him, and smote him.

And when they had blindfolded him, they struck him on the face,
and asked him, saying,

Prophesy,
who is it that smote thee?

And many other things blasphemously spake they against him.

587.

And as soon as it was day,
the elders of the people and the chief priests and the scribes came together,
and led him into their council, saying,

Art thou the Christ? tell us.

588.

And he said unto them,
If I tell you, ye will not believe:

And if I also ask you,
ye will not answer me, nor let me go.

589.

Hereafter shall the Son of man sit on the right hand of the power of God.

Then said they all,
Art thou then the Son of God?

590.

And he said unto them,
Ye say that I am.

And they said,
What need we any further witness?

for we ourselves have heard of his own mouth.

LUKE 23

591.

And the whole multitude of them arose,
and led him unto Pilate.

And they began to accuse him, saying,

We found this fellow perverting the nation,

and forbidding to give tribute to Caesar,
saying that he himself is Christ a King.

592.

And Pilate asked him, saying,
Art thou the King of the Jews?

And he answered him and said,
Thou sayest it.

593.

Then said Pilate to the chief priests and to the people,
I find no fault in this man.

And they were the more fierce, saying,

He stirreth up the people,
teaching throughout all Jewry, beginning from Galilee to this place.

594.

When Pilate heard of Galilee,
he asked whether the man were a Galilaean.

And as soon as he knew that he belonged unto Herod's jurisdiction,
he sent him to Herod, who himself also was at Jerusalem at that time.

595.

And when Herod saw Jesus, he was exceeding glad:
for he was desirous to see him of a long season,

because he had heard many things of him;
and he hoped to have seen some miracle done by him.

596.

Then he questioned with him in many words;
but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him.

597.

And Herod with his men of war set him at nought,
and mocked him,

and arrayed him in a gorgeous robe,
and sent him again to Pilate.

And the same day Pilate and Herod were made friends together:
for before they were at enmity between themselves.

598.

And Pilate, when he had called together the chief priests
and the rulers and the people, said unto them,

Ye have brought this man unto me,
as one that perverteth the people:

599.

and, behold, I, having examined him before you,
have found no fault in this man touching those things whereof ye accuse him:

No, nor yet Herod:

600.

for I sent you to him;
and, lo, nothing worthy of death is done unto him.

I will therefore chastise him, and release him.
(For of necessity he must release one unto them at the feast.)

601.

And they cried out all at once, saying,
Away with this man, and release unto us Barabbas:

(Who for a certain sedition made in the city, and for murder,
was cast into prison.)

602.

Pilate therefore, willing to release Jesus,
spake again to them.

But they cried, saying,
Crucify him, crucify him.

603.

And he said unto them the third time,
Why, what evil hath he done?

I have found no cause of death in him:

I will therefore chastise him, and let him go.

604.

And they were instant with loud voices,
requiring that he might be crucified.

And the voices of them and of the chief priests prevailed.

605.

And Pilate gave sentence that it should be as they required.

And he released unto them, him that for sedition and murder was cast into prison,
whom they had desired;
but he delivered Jesus to their will.

606.

And as they led him away,
they laid hold upon one Simon, a Cyrenian,
coming out of the country,

[from the island of Cyprus]

and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people,
and of women, which also bewailed and lamented him.

607.

But Jesus turning unto them said,
Daughters of Jerusalem, weep not for me,

but weep for yourselves, and for your children.

For, behold, the days are coming,
in the which they shall say,

Blessed are the barren, and the wombs that never bare,
and the paps which never gave suck.

608.

Then shall they begin to say to the mountains, Fall on us;
and to the hills, Cover us.

For if they do these things in a green tree,
what shall be done in the dry?

609.

And there were also two other, malefactors,
led with him to be put to death.

And when they were come to the place, which is called Calvary,
there they crucified him,

and the malefactors,
one on the right hand, and the other on the left.

610.

Then said Jesus,
Father, forgive them;
for they know not what they do.

And they parted his raiment, and cast lots.

And the people stood beholding.

611.

And the rulers also with them derided him, saying,

He saved others; let him save himself,
if he be Christ, the chosen of God.

And the soldiers also mocked him,
coming to him, and offering him vinegar, and saying,

If thou be the king of the Jews, save thyself.

612.

And a superscription also was written over him
in letters of Greek, and Latin, and Hebrew,

THIS IS THE KING OF THE JEWS.

613.

And one of the malefactors which were hanged [*on the cross*] railed on him, saying,
If thou be Christ, save thyself and us.

But the other answering rebuked him, saying,
Dost not thou fear God,
seeing thou art in the same condemnation?

And we indeed justly; for we receive the due reward of our deeds:
but this man hath done nothing amiss.

614.

And he said unto Jesus,
Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him,
Verily I say unto thee,
Today shalt thou be with me in paradise.

615.

And it was about the sixth hour,
and there was a darkness over all the earth until the ninth hour.

And the sun was darkened,
and the veil of the temple was rent in the midst.

[23:46] And when Jesus had cried with a loud voice, he said,
Father, into thy hands I commend my spirit:

and having said thus,
he gave up the ghost.

The Gospel According to Luke

CHAPTER TWENTY
Divisions 616-650

LUKE 23:47 - 24:53

616.

[23:47] Now when the centurion saw what was done,
he glorified God, saying,
Certainly this was a righteous man.

617.

And all the people that came together to that sight,
beholding the things which were done,
smote their breasts, and returned.

And all his acquaintance,
and the women that followed him from Galilee,
stood afar off, beholding these things.

618.

And, behold, there was a man named Joseph, a counsellor;
and he was a good man, and a just:

(The same had not consented to the counsel and deed of them;)

he was of Arimathea, a city of the Jews:
who also himself waited for the kingdom of God.

619.

This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in linen,
and laid it in a sepulchre that was hewn in stone,
wherein never man before was laid.

And that day was the preparation [*for the Passover*], and the sabbath drew on.

620.

And the women also, which came with him from Galilee, followed after,
and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments;
and rested the sabbath day according to the commandment.

621.

Now upon the first day of the week, very early in the morning,
they came unto the sepulchre,

bringing the spices which they had prepared,
and certain others with them.

And they found the stone rolled away from the sepulchre.

622.

And they entered in,
and found not the body of the Lord Jesus.

And it came to pass,
as they were much perplexed thereabout,
behold, two men stood by them in shining garments:

623.

And as they were afraid, and bowed down their faces to the earth,
they said unto them,

Why seek ye the living among the dead?

He is not here, but is risen:

624.

remember how he spake unto you when he was yet in Galilee, saying,

The Son of man must be delivered into the hands of sinful men,
and be crucified, and the third day rise again.

625.

And they remembered his words,

And returned from the sepulchre,
and told all these things unto the eleven, and to all the rest.

626.

It was Mary Magdalene, and Joanna,
and Mary the mother of James, and other women that were with them,
which told these things unto the apostles.

And their words seemed to them as idle tales,
and they believed them not.

627.

Then arose Peter, and ran unto the sepulchre;
and stooping down, he beheld the linen clothes laid by themselves,

and departed,
wondering in himself at that which was come to pass.

628.

And, behold, two of them went that same day to a village called Emmaus,
which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

629.

And it came to pass, that,
while they communed together and reasoned,
Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them,
What manner of communications are these that ye have one to another,
as ye walk, and are sad?

630.

And the one of them, whose name was Cleopas,
answering said unto him,

Art thou only a stranger in Jerusalem,
and hast not known the things which are come to pass therein these days?

631.

And he said unto them,
What things?

And they said unto him,
Concerning Jesus of Nazareth,
which was a prophet mighty in deed and word before God and all the people:

632.

And how the chief priests and our rulers delivered him to be condemned to death,
and have crucified him.

But we trusted that it had been he which should have redeemed Israel:

633.

and beside all this,
today is the third day since these things were done.

Yea, and certain women also of our company made us astonished,
which were early at the sepulchre;

634.

And when they found not his body, they came, saying,
that they had also seen a vision of angels,
which said that he was alive.

And certain of them which were with us went to the sepulchre,
and found it even so as the women had said:
but him they saw not.

635.

Then he said unto them,
O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things,
and to enter into his glory?

636.

And beginning at Moses and all the prophets,
he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went:
and he made as though he would have gone further.

637.

But they constrained him, saying, Abide with us:
for it is toward evening, and the day is far spent.

And he went in to tarry with them.

638.

And it came to pass, as he sat at meat with them,
he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him;
and he vanished out of their sight.

639.

And they said one to another,
Did not our heart burn within us,

while he talked with us by the way,
and while he opened to us the scriptures?

640.

And they rose up the same hour, and returned to Jerusalem,
and found the eleven gathered together,
and them that were with them, saying,

The Lord is risen indeed,
and hath appeared to Simon.

641.

And they told what things were done in the way,
and how he was known of them in breaking of bread.

And as they thus spake,
Jesus himself stood in the midst of them, and saith unto them,

Peace be unto you.

642.

But they were terrified and affrighted, and supposed that they had seen a spirit.
And he said unto them,

Why are ye troubled?
and why do thoughts arise in your hearts?

643.

Behold my hands and my feet, that it is I myself:

handle me, and see;
for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken,
he shewed them his hands and his feet.

644.

And while they yet believed not for joy, and wondered, he said unto them,
Have ye here any meat?

And they gave him a piece of a broiled fish,
and of an honeycomb.

And he took it, and did eat before them.

645.

And he said unto them,
These are the words which I spake unto you,
while I was yet with you,

that all things must be fulfilled,
which were written in the law of Moses,
and in the prophets, and in the psalms, concerning me.

646.

Then opened he their understanding,
that they might understand the scriptures,

And said unto them,
Thus it is written,
and thus it behoved Christ to suffer,
and to rise from the dead the third day:

647.

And that repentance and remission of sins should be preached
in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

648.

And, behold, I send the promise of my Father upon you:

but tarry ye in the city of Jerusalem,
until ye be endued with power from on high.

649.

And he led them out as far as to Bethany,
and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them,
he was parted from them, and carried up into heaven.

650.

And they worshipped him,
and returned to Jerusalem with great joy:

And were continually in the temple,
praising and blessing God.

Amen

Otherwise named 'The Gospel of the Holy Twelve'

ESSENES GOSPEL I

Prologue

1.

In the Name of Yahweh,
The Holy God of Israel, Isaac, and Abraham

2.

Here beginneth the Gospel of the Perfect Life of Jesus or Joshua-

Yeshua, the Christ,
the offspring of David through Joseph and Mary after the flesh,
and the Son of God, through Divine Love and Wisdom, after the Spirit.

3.

From the Ages of Ages is the Eternal Thought,
and the Thought is the Word,
and the Word is the Act,

4.

and these Three are one in the Eternal Law,
and the Law is with God and the Law proceeds from God.

All things are created by Law,
and without it is not anything created that existeth.

5.

In the Word is Life and Substance,
the Fire and the Light.

The Love and the Wisdom, are one for the salvation of all.

6.

And the Light shineth in darkness and the darkness concealeth it not.

The Word is the one Life-giving Fire,
which shining into the world becometh the fire and light
of every soul that entereth into the world.

7.

I am in the world, and the world is in Me, and the world knoweth it not.
I come to my own House, and my friends receive Me not.

8.

But as many as receive and obey,
to them is given the power to become the Sons and Daughters of God,
even to them who believe in the Holy Name,
who are born, not of the will of the blood and flesh, but of God.

9.

And the Word is incarnate and dwelleth among us,
whose Glory we beheld, full of Grace.

10.

Behold the Goodness, and the Truth and the Beauty of God!

ESSENES GOSPEL 1-2

11.

There was in the days of Herod, King of Judea,
a certain priest named Zachariah, of the priestly course of Abia,

and his wife was of the daughters of Aaron, and her name was Elisabeth. [*'house of Elijah'*]

12.

They were both righteous before God,
walking in all the commandments and ordinances of God and blameless.

They had no children, for Elisabeth was barren,
and they both were now advanced in years.

13.

It occurred, that while he served the temple priest's office before God
in the order of his course, according to the custom of the priest's office,
his duty was to burn the holy incense when he went into the temple of God,

And the whole multitude of the people outside were praying at the time of the offering,

There appeared unto him an angel of God standing before the golden altar of incense.

14.

When Zachariah saw the angel, he was distressed and afraid.

Yet the angel said unto him, "Do not be afraid, Zachariah,
for thine prayers are heard;

and thine wife Elisabeth will bear thee a son,
and thou shalt call his name John.

15.

Thou shalt have joy and gladness, and many shall rejoice at his birth,
for he shall be great in the sight of God,

and he shall neither eat meat foods, nor drink strong drink,
for he shall be filled with the Holy Spirit, even from his mother's womb.

16.

He will turn many of the children of Israel back to our Lord their God,

And he shall go before him in the spirit and power of Elijah,
to turn the hearts of the fathers to the children,

Malachi

4

and the disobedient to the wisdom of the righteous and just,
to make ready a people prepared for God."

17.

Zacharias said to the angel, "Whereby shall I know this?
For I am an old man, and my wife is advanced in years.

The angel of God replied unto him,
"I am Gabriel, who stands in the presence of God.

18.

I am sent to speak to thee, to announce to thee these glad tidings.
Believe my words.

Yet, behold, thou cannot speak, until the day that these events shall pass,
and only then thy tongue shall be freed,
that my words shall be fulfilled in their season and time.”

19.

And the people waited for Zachariah,
and marvelled that he stayed so long in the temple.

When he exited out of the temple, he did not speak unto them,
and they perceived that he had seen a vision in the temple,
for he made signs unto them, yet he did not speak to the people.

20.

As soon as the days of his time to serve in the temple was accomplished,
Zechariah returned to his own house *[in the city of ___]*.

After those days Elisabeth conceived, and hid her pregnancy five months saying,

“Thus hath our God dealt with me in the days wherein he looked on me,
to remove my shame before the people.

ESSENES GOSPEL 2

21.

In the sixth month, the angel Gabriel was again sent forth from God,
unto a city of Galilee named Nazareth,

to a beautiful young virgin bride soon to be wedded to a man whose name was Joseph,
born of the house of King David.

The virgin's name was Mary, and she was of the lineage of King David too.

22.

Joseph was a just and righteous man, full of wisdom, and with a rational mind.
He was talented in all manner of carpentry with wood and with stonework.

Mary was a tender and discerning Soul, and she knitted veils for the temple,

And they were both pure before God, and of them both was born Jesus, called the Christ.

23.

The angel Gabriel went to Mary, saying,
“Hail, Mary, ye who are highly favoured, for the Motherhood of God is with thee.

Blessed are thou amongst women, and blessed be the fruit of thy womb.”

24.

When Mary saw Gabriel, she was troubled at his words,
and wondered in her mind what manner of salutation this might be.

Yet the angel said unto her, “Be not afraid, Mary,
for thou hast found favour with God,

25.

and behold, thou shalt conceive in thy womb and bring forth a son,
and He shall be great, and shall be called a 'Son of the Highest'.

And God shall give unto him the throne of his father David,
and he shall reign over the house of Jacob-Israel forever;
and of his kingdom there shall be no end.

26.

Then said Mary unto the angel, "How shall this be, seeing that I am a virgin?

And the angel answered and said unto her,

"The Holy Spirit shall rest on Joseph thy husband,
and the power of the Highest shall overshadow thee, O Mary.

27.

Therefore the holy child who shall be born of thee shall be called the Christ,
the Anointed of God, *[Messiah = Anointed]*

and his name on Earth shalt be called Yeshua *[Yeshua = Joshua = Jesus = God Saves]*
for he shall save the people of the world from their sins,
whosoever shall repent of their transgressions and obey his teachings of the Law.

28.

Therefore Mary, ye shall eat no meat food or drink strong drink,
for the child shall be consecrated unto God from the womb,
and neither meat foods nor strong drink shall he consume, nor shall a razor touch his head.

29.

Now, thy cousin Elisabeth, she hath also conceived a son, in her old age.

It is the sixth month with her that was called barren,
for with God nothing shall be impossible.

30.

Mary said, "Behold, I am the servant of God.

Let whatever be unto me, be, according to thy word.
And the angel left her.

31.

And that same day the angel Gabriel also appeared to Joseph in a dream, and said unto him,

"Hail, Joseph, thou who are highly favoured, for the Fatherhood of God is with thee.
Blessed are thou among men, and blessed be the fruit of thy loins."

And Joseph thought about these words, and he was troubled.

32.

Then the angel of God said to him,
"Be not afraid, Joseph, thou Son of David, for thou hast found favor with God.

Behold thou shalt father a child, and thou shalt call his name Yeshua [Jesus]
for he shall save his people from their sins.

33.

All this was done that it might be fulfilled which was written in the prophets saying,

“Behold a Maiden shall conceive and be with child and shall bring forth a son,
and shall call his name Emmanuel”, which interpretes, ‘God is with us’

34.

Then Joseph being raised from sleep, did as the angel had bidden him,
and he went to Mary, his espoused bride, and she conceived in her womb the Holy Saviour.

35.

In those days Mary went to the hill country of Judea,
[to the city of ____] and went to the house of Zachariah, and hailed Elisabeth.

And when Elisabeth heard the salutation of Mary, the infant kicked within her womb,
and Elisabeth was anointed with the Holy Spirit, and she spake with a clear voice, and said,

36.

“Blessed art thou among women, and blessed is the fruit of thy womb.”

“Why is it that the mother of our Lord should visit me?

O Mary, when the voice of thy salutation sounded in my ears,
the infant in my womb kicked.”

37.

And she said to her cousin,
“Blessed is she that believes, with her trust in God,
for thus there shall be accomplishment of those things which were told her from the holy angel.”

And then Mary proceeded to sing her to cousin a song,

38.

“My soul doth magnify thee, the Eternal God,
and my spirit doth rejoice in my God who is my Saviour.

For thou hast regarded the low estate of thy handmaiden,

For, behold, from henceforth all generations shall call me blessed,
for Thou who are mighty hast done great things for me.

39.

Holy is Thy Name!

Thy mercy is on them that fear Thee from generation to generation.
Thou hast shewed strength with Thy arm,

Thou hast scattered the proud in the imagination of their hearts.
Thou hast put down the mighty from their seats, and exalted the humble and the meek.

40.

Thou hast filled the hungry with good things,
and yet the rich Thou dost send away empty handed.

Thou doth help thy servant Israel, in remembrance of thy mercy,
as Thou spoke to our ancestors to Abraham, and to his house forever.”

And Mary abode with her cousin about three months,
and returned to her own house in Nazareth.

41.

And these are the words that Joseph spake, saying:

“Blessed be the God of our fathers and our mothers in Israel,
for in an acceptable time Thou hast heard me,
and in the day of salvation hast Thou helped me.

42.

For Thou said to us, 'I will preserve thee,
and form with thee the eternal covenant of the people,
to renew the face of the earth,
and to cause the desolate places to be redeemed from the hands of the spoiler.

43.

That thou mayest say to the captives, 'Go ye forth and be free!'
and to them that are in darkness, 'Show your face in the light.'

And they shall feed and be nurtured in the ways of pleasantness,
and they shall no more hurt or worry the creatures,
that I have made to sing my praises before me.

44.

They shall not hunger or thirst any more,
neither shall the heat smite them, or the cold destroy them.

I will make on all My mountains a way for travellers,
and My high places shall be exalted.

45.

Sing ye heavens and rejoice thou earth,
ye deserts break forth with song,

For Thou, our God dost comfort Thy people,
and console them that have suffered wrong.

ESSENES GOSPEL 3-4

46.

Elisabeth's full time arrived that she should deliver,
and she brought forth a healthy son.

And her neighbours and her cousins heard how God had shown great mercy to her,
and they were glad with her.

And on the eighth day they circumcised the child,
and the cousins decided to call him Zachariah, after the name of his father.

47.

Yet his mother answered and said,
"Not so, he shall be called John."

And they said unto her,
"Elizabeth, there is not any of thy kindred who are called by the name John."

48.

And her cousins made signs to the newborn baby's father,
asking how he would have his first born son named.

And they all agreed to abide by the fathers wishes.

Zachariah asked for a writing tablet, and wrote, saying,
"His name is John".

49.

And then Zachariah's mouth was opened immediately, and his tongue was loosed,
and he spake, and praised God, saying,

"Blessed be thou, great God of Israel, for thou hast visited thy people to redeem them,

As thou spakest by the mouth of thy holy prophets,
which have been with us since the world began,

50.

Then he said to her cousins, who were Essenes too,
"His name is John, yet we shall call him Zachariah until his time is come."

And all her cousins and close friends that dwelt round about them marvelled,
yet they spoke not of the secret name of John, as they were instructed by Zachariah
and yet all these sayings were made known to all the hilly country of Judea.

51.

And all they that heard them laid up the marvellous events in their hearts, saying,

"What manner of child shall this be?",
saying also that the hand of God was with John.

And the heart of his father Zacharias was filled with the Holy Spirit,
and he sang a song about prophesy, saying,

52.

“Blessed be thou, great God of Israel, for thou hast visited thy people to redeem them,
As thou spakest by the mouth of thy holy prophets,
which have been with us since the world began,

Thou hast raised up a horn of salvation for us, in the house of thy servant David.
That we should be saved from our enemies, and from the hand of all that hate us,

53.

To perform the mercy promised to our ancestors, and to remember thy holy covenant,

The oath which thou didst swear to our father Abraham, that thou wouldest grant unto us,
that we being delivered out of the hand of our enemies might serve thee without fear,
in holiness and righteousness before thee all the days of our life.

54.

For this child shalt be called the Prophet of the Highest,
and he shalt go before Thy face, O God, our Lord,

to prepare Thy ways,
to give knowledge of salvation unto Thy people by the remission of their sins,
Through the tender mercy of our God,

55.

whereby the dayspring from on high hath visited us,
to give light to them that sit in darkness and in the shadow of death,
to guide our feet into the way of peace.”

And the child grew and waxed strong in spirit,
and yet John's mission was hidden till the day of his shewing forth unto Israel.

ESSENES GOSPEL 4

56.

In those days, there went out a decree from Caesar Augustus, that all the empire should be taxed.

At the time of early winter, all the people of Samaria went to be taxed,
every man into his home city.

57.

So Joseph travelled with Mary from Galilee to Judea,
from the city of Nazareth to Bethlehem, the city of David
(because they were of the house and lineage of David) to pay taxes,
and his espoused wife was with child.

58.

While they were in Bethlehem, the days were accomplished that she should deliver,
[with the help of Salome, her nurse] and yet there was no room for them at the inn.

And so she brought forth her firstborn child in a cave the shepherds used,
and she wrapped him in swaddling clothes, and placed him in a manger which was in the cave.

59.

The cave was filled with many lights, along the sides, and they were bright as the sun in its glory.

And there was in the same cave an ox, a horse, an ass, and a sheep,
and beneath the manger was a cat with her little ones, and there were doves also overhead.

60.

Thus it came to pass that he was born in the midst of the shepherds stable and their animals, which, he came to redeem from their sufferings, through the redemption of mankind from ignorance and self-centeredness, through the calling them to be the manifestation of the sons and the daughters of God.

61.

In the same area, there were shepherds abiding in the fields, righteous men keeping watch over their flocks by night.

And the angel of God came upon them, and the light of glory of the Highest shone round about them, and they were afraid.

62.

And the angel said unto them, "Fear not, for behold, I bring you good tidings of great joy, that shall be to all people, for unto us is born this day in the city of David a saviour, who is Christ, the Holy of God.

And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes lying in a manger."

63.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and peace on earth toward men of goodwill."

64.

And when the angels flew away from them to the heavens, the shepherds said to each other,

'Let us go now to Bethlehem, and see that which our God hath made known to us!'

And they left their flocks with a guardian, and went with haste to Bethlehem, and they found the parents of the child in the shepherd's cave, and the newborn babe asleep in a manger.

65.

And when they had seen these things, they made known to Mary saying which was told them concerning the child.

And the shepherds returned to their flocks, glorifying and praising God for all the things that they had heard and seen.

66.

And all they that heard it, wondered at those things told them by the shepherds, yet Mary kept all these things, and pondered them in her heart.

And when eight days were accomplished for the circumcising of the child, his name was Yeshua, as was spoken by the angel before he was conceived in the womb.

67.

And when the days of Mary's purification were accomplished according to the law of Moses, they brought the child to Jerusalem, to present him unto God. (as it is written in the law of Moses, every male that openeth the womb shall be called holy to God)

68.

And there was a man in Jerusalem whose name was Simeon, and he was a just and devout man [*He was advanced in years*] and he had the Holy Spirit with him.

He too was waiting for the promised comfort of Israel, and it was revealed to him that he should not know death, before he had seen the Christ of God..

69.

Now, Simeon was in the temple, worshipping in the Spirit,
when the parents brought the infant Jesus into the temple, for to worship and make their thanks
offerings for their newborn child, following after the custom of the Holy Law.

And Simeon perceived the child as if he were a pillar of light.

70.

Simeon took the baby in his arms, and praised God with blessings, and said [*to God*]

“Thy servant may now depart in peace, according to thy word,
for mine eyes have seen thy salvation, which thou has prepared before the face of all people,
to be a light to the Gentiles, and to be the glory of thy people Israel.”

71.

And the parents marvelled at the things which were spoken of Jesus.

And there was a devout woman named Anna, a much honored elder,
who was also called a prophetess, for she was the daughter of Phanuel, of the tribe of Asher.

72.

She was a woman of advanced age, always at the temple each day,
who served God with fasts and prayers night and day,

and spoke of God's vows and promises
to all them who looked for redemption in Jerusalem at the temple.

73.

Entering the temple in that moment,
she likewise gave thanks and praise to God, and spoke of God's vows and promises
to them who looked for redemption in Jerusalem at the temple.

And the elder [*Simeon*] and the prophetess blessed them,
and they said unto the new mother Mary,

74.

“Behold, this child is now set in place for the fall and rising again of many in Israel,
and he is set in place for a sign which shall be spoken against by many,
that the thoughts of many hearts may be revealed.

Yea, a sword may pierce through thy own heart also.”

75.

When the new parents had performed all the ceremonial offerings according to the Law,
they returned to Galilee, and their home city of Nazareth.

ESSENES GOSPEL 5 - 6:12

76.

Now, when Jesus was born in Bethlehem of Judea, in the days of the the king Herod I,

lo, there came certain Magi men from the East to Jerusalem,
who had purified themselves and ate not of flesh or of strong drink,
that they might find the Christ whom they sought.

77.

And they said to Herod,

“Where is he who is born King of the Jews?
For we in the East have seen his Star, and are here to bless and honor him.

When Herod the king had heard these things he was troubled, and all of Jerusalem with him.

78.

And when he had gathered all the chief priests and scribes of the people together,
King Herod demanded of them where the Christ should be born.

And they said unto him, “Bethlehem of Judea”

“For thus it is written by the prophet Isaiah,
“thou Bethlehem, in the land of Judea, are not least among the princes of Judah,
for out of thee shall come forth a governor, who shall rule my people Israel.” ”

79.

Then Herod, when he had *quickly* called the Magi,
enquired of them diligently what time the star had appeared.

And he sent them south to Bethlehem, saying to them,
“Go to Bethlehem and search diligently for him,
and when ye have found him, bring me word again, that I may come and worship him too.”

80.

When the Magi had heard the king, they departed,
and, lo, the star that the three wise men of the East saw,
and the angel of the Star went before them,

till it came and stood over the place where the young child was,
and the star had the appearance of six rays.

81.

And as they went on their way with their camels and mules laden with gifts,
and were so intent on observing the heavens and seeking the child by the star,

they forgot for a little their weary animals who had borne their burden in the heat of the day,
and were thirsty and fainting, and the star of Bethlehem was hidden from their sight.

82.

In vain they stood and gazed at the heavens,
and they looked at each other in their time of trouble.

Then they bethought them of their camels and mules,
and hastened to undo their burdens that they might have rest.

83.

Now there was near Bethlehem, a well by the way,
and as they stooped down to draw water for their animals,
lo, the star which they had lost appeared to them, being reflected in the stillness of the water.

84.

And when they saw the star again, they rejoiced with gladness,
and they praised God who had given His mercy unto them,
just the way they had given mercy unto their thirsty camels.

85.

And when they arrived at the house and went inside,
and saw the babe with the mother Mary,
and they knelt before him, and gave thanks and praise to God for him.

And then they opened their treasures,
and presented unto him gifts of gold, and frankincense, and myrrh.

86.

And they kindled a fire according to their custom and worshipped God in the Flame.

And being warned by God in a dream that they should not return to Herod,
they departed to their own land another way.

And when they were departed, behold the angel of God appeared to Joseph in a dream, saying,

87.

“Arise, and take the young child and his mother, and flee into Egypt,
and remain there until I bring thee word, for Herod will seek to destroy him.

And when Joseph arose, he took his family by night and departed into Egypt, *[to stay with
Coptics]*
that it might be fulfilled which was spoken of God by the prophet[__.] who said,
“Out of Egypt have I called my son.”

88.

And there was about seven years until the death of the king Herod I.

And Elizabeth too, when she heard of it,
took her infant son and went up into a mountain and hid with him.

And Herod sent his officers to Zacharias in the temple at Jerusalem,
and said to him, “Where is thy child?”

89.

And Zacharias answered them,
“I am a minister of God, and am continually in the Temple.
I do not know where he is.”

And he sent again, saying,
“Tell me now where is thy son!
Do thee not know that thine life is in my hand?”

90.

And Zacharias answered Herod,
“God is witness if thee shed my blood.

My spirit will God receive, for thee sheddest the blood of the innocent.”

91.

And they slew Zacharias in the Temple between the holy place and the altar,
and the people knew of it,

for a voice was heard, "Zacharias is slain,
and his blood shall not be washed out until the avenger shall come."

And after a time the priests cast lots,
and the lot was chosen for Simeon the Elder, and he took his place.

92.

Then Herod, when he saw that he was mocked by the three wise men,
he was very wroth, and sent forth, and slew all the children that were in Bethlehem,

and in all the coasts thereof, from two years old and under,
according to the time which he had diligently enquired of the three wise men.

Then was similar to the time which was spoken by Jeremiah the prophet, saying,

93.

"In Rama was there a voice heard, lamentation and weeping, and much mourning,
of Rachael weeping for her children,
and she would not be comforted, because her children are not."

Yet after the seven years, and Herod was dead,
behold, the angel of God appeared in a dream to Joseph in Egypt, saying,

94.

"Arise, and take the young child and his mother, and return into the land of Israel,
for they are dead which previously sought the young child's life."

And Joseph arose, and took the young boy and his mother,
and they returned into the land of Israel.

And they returned to the city called Nazareth; and thus he was called the Nazarene.

ESSENES GOSPEL 6

95.

Now, Joseph and Mary went to Jerusalem every year at the Feast of the Passover,
and they observed the feast after the manner of their brethren,
who abstained from bloodshed and the eating of flesh and from strong drink.

And when he was twelve years old,
Jesus went to Jerusalem with them after the custom of the feast.

96.

And when they had fulfilled the days of the Passover,
as they returned, the boy tarried behind in Jerusalem.

Yet his parents knew not of it, for they, supposing him to have been in the company with them,
went a day's journey and they sought him among their kinsfolk and acquaintances.

And when they found him not with their caravan,
his parents turned back to Jerusalem, seeking for Jesus.

97.

After three days they found him in the temple, sitting in the midst of the lawyers,
listening to them and asking them questions.

And all that heard him were very impressed with his understanding and answers.

And when Mary and Joseph saw their son, they were amazed, and his mother said to him,

“Son, why hast thou thus dealt with us?

98.

Behold, thy father and I have sought thee in sorrowing.”

And he said unto them, “Why is it that ye search for me?
Know ye not that I must be in my father's house?”

And they understood not the saying which he spake unto them,
yet his mother kept all these sayings in her heart.

99.

And a certain high priest seeing him, said to him [*privately*]

“Behold, both the love and the wisdom of God are within thee.

Therefore, in the next age thou shalt indeed be called the Christ,
for by the Christ shall God save all mankind, which now truly is as the bitterness of the sea,
yet the bitterness shall yet be turned into sweetness.

100.

However to this present generation the Bridegroom shall not yet be manifest,
yet unto the next generation.”

And Jesus went with them, and returned to Nazareth [*and the Mt. Carmel Essenes,*]
and he was subject unto them.

And learning the carpentry craft of his father [*and brothers*]
he made cart wheels and ox yokes and tables, with great talent.

101.

And the young Jesus increased in stature, and in favour with God and man.

And on a certain day the young man Jesus went to a place where a snare was set for birds,
and there were some boys there.

And Jesus said to them,
“Who hath set this snare for the innocent creatures of God?
Behold, in the same way are men caught in a snare.”

102.

And he saw some sparrows they had ensnared, already dead, as it were.
And Jesus set them free, and moving his hands over them, [*he blessed them*]

and said to them, “Go, fly away.”
and he said to them “While ye live, remember me.”

And they arose and fled away making a noise.

103.

And the boys, perceiving his lesson, were amazed and related the story to the priests.

And other wonders did the young man do, and flowers were seen to spring up beneath his feet,
where there had been nothing except barren ground before.

And his companions stood in awe of him.

A certain day after that,
the young man was playing with his Essene companions that were younger than he,
and the children gathered round him, and chose him as their king.

And as he sat in their midst they twined an olive branch with flowers and they made it into a crown,
and they placed it on his head, and placed a reed in his hand for a sceptre.

And they made obeisance to him, saying, "Hail, the King of Israel!"

And then he [*politely*] said unto them, "Hold your peace, for ye know not what ye say.

Tell it not unto any.

Such words are not for you to proclaim, yet only for them to whom it shall be given."

[6:12] And they marvelled, and an adult Essene watching over them all heard it, and he said,

"Yea, verily, ye have chosen well,
for he is a handsome child and of great nobility."

ESSENES GOSPEL 6:13 - 8:4

106.

[6:13] And in the eighteenth year of his age,
Jesus the Essene Brother was given in betrothal a certain companion Miriam,
a virgin of the tribe of Judah,
whom he had dwelt with as peers for seven years at the Essene order of Mt. Carmel.

107.

And they resigned from consumating the marriage,
that he might proceed to the higher spiritual tasks he'd been called to do,
and to suffer at the hands of men.

108.

After that early engagement,
and when he had finished his study of the Laws of Moses and the Prophets,
the young man Jesus returned again unto Egypt,
that he might learn of the wisdom of the Egyptians, even as Moses did.

There he retreated into the desert alone, where he meditated and fasted and prayed,
and there he obtained the power of the Holy Spirit, with which he wrought many miracles.

109.

And for seven years Jesus conversed with God face to face,
and he learned the language of the birds and the beasts,
and the healing powers of trees, and of herbs, and of flowers,
and the hidden secrets of precious stones,

110.

And he learned the motions of the Sun and the Moon,
and [*taught in*] Nazareth, and in Jerusalem as an accepted Rabbi,
even in the temple, with no one hindering him.

And after a time Jesus went to India and Persia,
and then to Assyria and Ur, the land of the Chaldeans.

111.

And he visited their temples and conversed with their priests and their wise men for many years,
doing many good works,
healing the sick [*with medicine and surgery*] as he travelled through their nations.

And the beasts of the field had respect unto him and the birds of the air were in no fear of him,
for he made them not afraid,

112.

yea even the wild beasts of the desert perceived the power of God in him,
and did him service carrying him from place to place,

For the graceful Spirit of Divine Humanity that was with him,

was with all beings around him, and made all creatures subject unto him,
and thus would fulfill the words of the prophets,

113.

“The lion shall lie down with the calf, and the leopard with the kid,
and the wolf with the lamb, and the bear with the ass,
and the serpent with the dove.

Isaiah 11:6

And a child shall lead them.

And none shall hurt or destroy in my holy mountain,
for the earth shall be full of the knowledge of the Holy One
even as the waters cover the bed of the sea.

114.

And in that day I will make again a covenant with the beasts of the earth
and the fowls of the air, and the fishes of the sea, and with all created things.

And will break the bow and the sword
and all the instruments of warfare will I banish from the earth,
and will make them to lie down in safety, and to live without fear.

115.

And I shall betroth thee unto me for ever in righteousness and in peace and in loving kindness,
and thou shalt know thy God, and the earth shalt bring forth the corn the wine and the oil,

and I shall say unto them which were not my people, “Thou art my people”
and they shall say unto me, “Thou art our God.”

116.

And on a certain day as he was passing by a mountain side nigh unto the desert,
there he met with a lion that many men were pursuing with stones and javelins to slay the beast.

Yet Jesus intervened, and rebuking them, said,

117.

“Why hunt ye these creatures of God, which are more noble than ye savages?

Only after the cruelties of many generations the creatures were made the enemies of Man,
that should have been his friends.

118.

If the might of God is shown by his creation of numerous animals,
so also is shown his patience and compassion.

Cease ye to persecute this creature who desires not to harm you!
See ye not how he flees from you, and is terrified by your violence?”

119.

And the lion went and lay affectionately at the feet of Jesus,
and the men were amazed, and said,

“Lo, this man loves all creatures,
and has power to command even these beasts from the wilderness, and they obey him.”

120.

In the fifteenth year of the reign of Tiberius Caesar,
when Pontius Pilate was the governor of Judea, and Herod II was the tetrarch of Galilee and Judea,
(when Caiaphas was high priest, and Annas chief of the Sanhedrim)

The word of God came unto John, the son of Zacharias, in the wilderness.

121.

and he went into all the lands about the Jordan River,
preaching the baptism of repentance for the forgiveness of sins.

Just as it is written in the prophets,

122.

“Behold I send my messenger before thy face, who shall prepare thy way before thee,
the voice of one crying in the wilderness,

“Prepare ye the way of the Holy One,
make straight the paths of the Anointed.

123.

Every valley shall be filled, and every mountain and hill shall be brought low;
and the crooked shall be made straight, and the rough ways shall be made smooth.

And all that lives shall see the salvation of God.” ”

Isaiah

124.

And John wore a robe of camel's hair, and a girdle of the same over his loins,
and his meat was the fruit of the locust tree and wild honey.

125.

Then went out to him people from Jerusalem, and all the land of Judea,
and all the region along the Jordan,

and the people were baptized in the Jordan by him,
after vowing an oath to repent of their sins.

And [*perceiving their insincerity*] he said to the multitude that came forth to be baptized of him,

126.

“O generation of disobedient ones, who hath warned you to flee from the wrath to come?

Therefore, bring forth fruits worthy of being called repentance,
and begin not to say within yourselves, “We have Abraham for our Father.”

127.

For I say unto you,
that God is able to raise up children unto Abraham from these stones.

And now also the axe is laid unto the root of the trees,
every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

128.

And the wealthier people asked him, saying, What shall we do then?
He answereth and saith unto them,

“He that hath two coats, let him impart to him that hath none,
and he that hath food let him do likewise.”

129.

Then came also certain taxgatherers to be baptised and said unto him,
“Lord, what shall we do?”

And he said unto them,

“Exact no more than that which is appointed you [*by Caesar*], and be merciful with your power.”

130.

And the soldiers likewise demanded of him, saying, “And what shall we do?”
And he said unto them,

“Do no violence to any, nor accuse any falsely,
and be happy with sufficient wages.”

131.

And to all he spake, saying,
“Stay away from all deeds of cruelty, and from all that is acquired through wrongdoing.

Keep yourselves from blood, and things strangled,
and from dead bodies of beasts and birds.

132.

Think ye the sacrificial blood of beasts and birds will wash away sin?
I tell you, Nay!

Speak the truth, and always act just.

133.

Be merciful to eachother, and to all creatures that live,
and walk humbly with your God.

And as the people were in expectation, and all men mused in their hearts of John,
whether he were the Christ or not, John answered; saying unto them all,

134.

I indeed baptize you with water;
but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose.

He shall also baptize you with water and with fire.

135.

Whose fan is in his hand, and he will thoroughly purge his floor,
and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

And many other things in his exhortation preached he unto the people.

ESSENES GOSPEL 8

136.

And it was in the midst of the summer, the tenth month.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying,

I have need to be baptized of thee, and comest thou to me?

137.

And Jesus answering said unto him, Allow it to be so now,
for thus it becometh us to fulfil all righteousness.

Then John consented to baptize him.

138.

And Jesus, when he was baptized, went up straightway out of the water;
and, lo, the heavens were opened unto him, and a bright cloud stood over him,

and from behind the cloud Twelve Rays of light,
and thence in the form of a Dove, the Spirit of God descending and lighting upon him.

139.

And, lo, a voice from heaven saying,
This is my beloved Son, in whom I am well pleased; this day have I begotten thee.

And John bare witness of him ,saying, This was he of whom I spake,
He that cometh after me is preferred before me, for he was before me.

And of his fulness have all we received, and grace for grace.

140.

For the law was in part given by Moses,
but grace and truth cometh in fulness by Jesus Christ.

[8:4] No man hath seen God at any time.

The only begotten which cometh from the bosom of the Eternal in the same is God revealed.

The Gospel of the Perfect

CHAPTER SIX
Divisions 141-175

ESSENES GOSPEL 8:4 - 10

141.

And this is the record of John,
when the Jews sent priests and Levites from Jerusalem to ask him, Who art I thou ?

And he deified not, but confessed I am not the Christ.

142.

[8:5] And they asked him, What then? Art thou Elias?

And he saith, I am not,

143.

Art thou that prophet of whom Moses spake?

And he answered, No.

144.

Then said they unto him, Who art thou ?
that we may give an answer to them that sent us.

What sayest thou of thyself?

And he said, I am the voice of one crying in the wilderness,
Make straight the way of the Holy One, as said the Prophet Esaias.

145.

And they which were sent were of the Pharisees, and they asked him and said unto him,

Why baptizest thou then, if thou be not that Christ,
nor Elias, neither that prophet of whom Moses spake?

146.

John answered them, saying, I baptize with water;
but there standeth One among you, whom ye know not,
He shall baptize with water and with fire.

He it is who coming after me is preferred before me,
whose shoe's latchet I am not worthy to unloose.

147.

These things were done in Bethabara,
beyond Jordan, where John was baptizing.

148.

And Jesus began at this time to be thirty years of age,
being after the flesh indeed the Son of Joseph and Mary;

but after the Spirit, the Christ,

the Son of God, the Father and Mother Eternal,
as was declared by the Spirit of holiness with power.

149.

And Joseph was the son of Jacob and Elisheba,
and Mary was the daughter of Eli (called Joachim) and Anna,

who were the children of David and Bathsheba, of Judah and Shela,
of Jacob and Leah, of Isaac and Rebecca,

of Abraham and Sarah, of Seth and Maat,
of Adam and Eve, who were the children of God.

ESSENES GOSPEL 9

150.

Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil.

And the wild beasts of the desert were around him, and became subject unto him.

And when he had fasted forty days and forty nights he was afterwards an hungered.

151.

And when the tempter came to him, he said,
If thou be the Son of God, command that these stones be made bread, for it is written,

I will feed thee with the finest of wheat and with honey,
out of the rock will I satisfy thee.

152.

But he answered and said, It is written,

Man shall not live by bread alone,
but by every word that proceeded out of the mouth of God.

153.

Then the Devil placeth before him a woman,
of exceeding beauty and comeliness and of subtle wit, and a ready understanding withal,
and he said unto him,

Take her as thou wilt, for her desire is unto thee,
and thou shalt have love and happiness and comfort all thy life,
and see thy children's children,

Yea is it not written, It is not good for man that he should be alone?

154.

And Jesu-Maria said, Get thee behind me, for it is written,
Be not led away by the beauty of woman,

yea, all flesh is as grass and the flower of the field;
the grass withereth and the flower fadeth away,
but the Word of the Eternal endureth for ever.

My work is to teach and to heal the children of men,
and he that is born of God keepeth his seed within him.

155.

And the Devil taketh him up into the holy city,
and setteth him on a pinnacle of the Temple.

And saith unto him, If thou be the Son of God,
cast thyself down; for it is written,

He shall give his angels charge concerning thee;
and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone.

156.

And Jesus said unto him, It is written again,
Thou shalt not tempt the Lord thy God.

Then the Devil took him up into an exceeding high mountain
in the midst of a great plain and, round about, twelve cities and their peoples,
and shown from thence he shown unto him all the kingdoms of the world in a moment of time.

157.

And the Devil said unto him,
All this power will I give thee, and the glory of them:

for that is delivered unto me;
and to whomsoever I will, I give it:

for it is written, thou shalt have dominion from sea to sea,
so thou shalt judge thy people with righteousness and thy poor with mercy,
and make a full end of oppression.

158.

If thou therefore wilt worship me, all shall be thine.

And Jesu-Maria answered and said unto him, get thee behind me, Satan;
for it is written, Thou shalt worship thy God, and Him only shalt thou serve.

159.

Without the power of God, the end of evil cannot come.

Then the Devil having ended all the temptations leaveth him and departed for a season.
And behold, angels of God came and ministered unto him.

160.

And when he had returned from the wilderness, the same day, his parents made him a feast, and they gave unto him the gifts which the Magi had presented to him in his infancy.

And Mary said, These things have we kept for thee even to this day, and she gave unto him the gold and the frankincense and the myrrh.

161.

And he took of the frankincense, but of the gold he gave unto his parents for the poor, and of the myrrh he gave unto Mary who is called Magdalene.

Now this Mary was of the city of Magdala in Galilee.
And she was a great sinner, and had seduced many by her beauty and comeliness.

162.

And the same came unto Jesus by night and confessed her sins, and he put forth his hand and healed her, and cast out of her seven demons, and he said unto her, Go in peace, thy sins are forgiven thee.

And she arose and left all and followed him, and ministered unto him of her substance, during the days of his ministry in Israel.

163.

The next day John saw Jesus coming unto him, and said,

Behold the Lamb of God,
which by righteousness taketh away the sin of the world.

This is he of whom I said,
He was before me; and I knew him not;

but that he should be made manifest to Israel;
therefore am I come baptizing with water.

164.

And John bare record, saying,
I saw the Spirit descending from heaven like a Dove, and it abode upon him.

And I knew him not,
but he that sent me to baptize with water, the same said unto me,

165.

Upon whom thou shalt see the Spirit descending, and remaining on him,
the same is he which baptized with water and with fire, even the Spirit.

And I saw, and bare record that this was the Son of God.

166.

The day after, John stood by the Jordan and two of his disciples.

And looking upon Jesus as he walked, he saith,
Behold the Christ, the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

167.

Then Jesus turned and saw them following and saith unto them,
What seek ye?

They said unto him, Rabbi (which is, being interpreted, Master), where dwellest thou?
He saith unto them, Come and see.

They came and saw where he dwelt, and abode with him that day:
for it was about the tenth hour.

168.

One of the two which heard John speak and followed him was Andrew, Simon Peter's brother.

He first findeth his own brother Simon and said unto him,
We have found the Messias, which is, being interpreted the Christ.

169.

And he brought him to Jesus.

And when Jesus beheld him, he said,
Thou art Simon Bar Jona:
thou shalt be called Kephas (which is, by interpretation, a rock).

170.

The day following, Jesus goeth forth into Galilee,
and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.
Philip findeth Nathanael, who is called Bar Tholmai, and saith unto him,

171.

We have found him, Of whom Moses in the law and the Prophets did write,
Jesus of Nazareth, the son of Joseph and Mary,

And Nathanael said unto him,
Can there any good thing come out of Nazareth ?

172.

Philip said unto him, Come and see.

Jesus saw Nathanael coming to him and saith of him,
Behold an Israelite indeed, in whom is no guile!

173.

Nathanael saith unto him, Whence knowest thou me?

Jesus answered and said unto him,
Before that Philip called thee, when thou wast under the Fig tree, I saw thee.

174.

Nathanael answered and saith unto him,
Rabbi, thou art the Son of God. thou art the King of Israel.
Yea, under the Fig tree did I find thee.

Jesus answered and said unto him, Nathanael Bar Tholmai, [*Bartholomew*]
because I said unto thee, I saw thee under the Fig tree, believest thou ?

175.

thou shalt see greater things than these.

And he saith unto him, Verily, verily, I say unto you,
hereafter ye shall see heaven open,
and the angels of God ascending and descending upon the Son of man.

ESSENES GOSPEL 11-13

176.

And one of the Pharisees desired him that he would eat with him.
And he went into the Pharisee's house and sat down to eat.

And behold a certain woman of Magdala, who was reputed to be a sinner, was in the city,

177.

and when she knew that Jesus sat at meat in the Pharisee's house,
she brought an Alabaster box of ointment, and stood at his feet behind him, weeping,

and washed His feet with tears, and did wipe them with the hairs of her head
and kissed his feet, and anointed them with ointment.

178.

Now when the Pharisee which had bidden him saw it, he thought within himself, saying,

This man, if he were a prophet,
would have known who and what manner of woman this is that toucheth him: for she is a sinner.

179.

And Jesus answering said unto him,
Simon, I have somewhat to say unto thee.

And he saith, Master, say on.

There was a certain creditor which had two debtors:
the one owed five hundred pence and the other fifty.

180.

And when they had nothing to pay, he frankly forgave them both.

Tell me, therefore, which of them will love him most.

Simon answered and said, I suppose that he to whom he forgave most.

And he said unto him, Thou hast rightly judged.

181.

And he said unto Simon, Seest thou this woman?

I entered into thine house, thou gavest me no water for my feet;
but she hath washed my feet with tears and wiped them with the hairs of her head.

Thou gavest me no kiss:
but this woman since the time I came in hath not ceased to kiss my feet.

182.

My head with oil thou didst not anoint:
but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, man but also beast and birds of the air,
yea, even the fishes of the sea;

but to whom little is forgiven, the same loveth little.

183.

Her sins, which are many, are forgiven, for she loved much,
not only man but also beast and birds of the air,
yea, even the fishes of the sea;

but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven,

184.

and they who sat at the table began to say within themselves,
who is this that forgiveth sins also?

Though he had said not, I forgive thee, but Thy sins are forgiven thee,
for he discerned true faith and penitence in her heart.

And Jesus needed not that any should testify of any man,
for he himself knew what was in man.

ESSENES GOSPEL 12

185.

And the next day there was a marriage in Cana of Galilee;
and the mother of Jesus was there:

And both Jesus and Mary Magdalene were there,
and his disciples came to the marriage.

And when they wanted wine, the mother of Jesus saith unto him,
They have no wine.

186.

Jesus saith unto her, Woman, what is that to thee and to me ?
mine hour is not yet come.

His mother saith unto the servants,
Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone,
after the manner of the purifying of the Jews, containing two or three firkins apiece.

187.

And Jesus saith unto them, Fill the waterpots with water.

And they filled them up to the brim.

And he said unto them, Draw out now, and bear unto the governor of the feast.
And they bare it.

188.

When the ruler of the feast had tasted the water that was made wine to them,
and knew not whence it was;
the governor of the feast called the bridegroom, and saith unto him.

Every man at the beginning doth set forth good wine
and when men have well drunk, then that which is worse;
but thou hast kept the good wine until now.

189.

This beginning of miracles did Jesus in Cana of Galilee,
and manifested forth his glory; and many disciples believed on him.

After this he went down to Capernaum, he, and his mother,
with Mary Magdalene, and his brethren, and his disciples:
and they continued there for many *[days]*.

190.

And there arose a question between some of John's disciples and the Jews about purifying.

And they came unto John, and said unto him,

Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness,
behold, the same baptizeth, and all do come to him.

191.

John answered and said,
A man can receive nothing, except it be given him from heaven.

Ye yourselves bear me witness, that I said, I am not the Christ,
but that I am sent before him.

He that hath the bride is the bridegroom;
but the friend of the bridegroom, which standeth and heareth him,
rejoiceth greatly because of the bridegroom's voice;

192.

this my joy therefore is fulfilled.

He must increase; but I must decrease.

He that is of the earth is earthly, and speaketh of the earth:
he that cometh from heaven is above all.

193.

And certain of the Pharisees came and questioned Jesus, and said unto him,
how sayest thou that God will condemn the world ?

And Jesus answered, saying, God so loveth the world,
that the only begotten Son is given, and cometh into the world,
that whosoever believeth in him may not perish, but have everlasting life.

194.

God sendeth not the Son into the world to condemn the world;
but that the world through him may be saved.

They who believe on him are not condemned:

195.

but they that believe not are condemned already,
because they have not believed in the name of the only begotten of God.

And this is the condemnation, that the light is come into the world,
and men love darkness rather than light, because their deeds are evil .

196.

For all they that do evil hate the light,
neither come they to the light, lest their deeds may be condemned.

But they that do righteousness come to the light,
that their deeds may be made manifest, that they are wrought in God.

197.

And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come into Galilee,
he went unto him, and besought him that he would come down, and heal his son;
for he was at the point of death.

198.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto him, Go thy way; thy son liveth.

199.

And the man believed the word that Jesus had spoken unto him, and he went his way.

And as, he was now going down, his servants met him,
and told him, saying, Thy son liveth.

200.

Then enquired he of them the hour when he began to amend.
And they said unto him, Yesterday of the seventh hour the fever left him.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth.
And himself believed, and his whole house.

ESSENES GOSPEL 13

201.

And Jesus came to Nazareth, where he had been brought up:
and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the roll of the prophet Esaias. [Isaiah]

202.

And when he had opened the roll, he found the place where it was written.

The Spirit of the Lord is upon me,
because he hath anointed me to preach the gospel to the poor;

203.

he hath sent me to heal the brokenhearted,
to preach deliverance to the captives and recovering of sight to the blind,

to set at liberty them that are bound;
to preach the acceptable year of the Lord.

204.

And he closed the roll, and gave it again to the minister, and sat down,
And the eyes of all them that were in the synagogue were fastened on him.

And he began saying unto them. This day is this scripture fulfilled in your ears.

205.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.
And they said, Is not this Joseph's son ?

And some brought unto him a blind man to test his power, and said,
Rabbi, here is a son of Abraham blind from birth.

Heal him as thou hast healed Gentiles in Egypt.

206.

And he, looking upon him, perceived his unbelief and the unbelief of those that brought him,
and their desire to ensnare him.

And he could do no mighty work in that place because of their unbelief.

207.

And they said unto him, Whatsoever we have heard done in Egypt,
do also here in thy own country.

And he said, Verily I say unto you,
No prophet is accepted in his own home or in his own country,
neither doth a physician work cures upon them that know him.

208.

And I tell you of a truth, many widows were in Israel in the days of Elias,
when the heaven was shut up three years and six months,
when great famine was throughout all the land.

209.

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon,
unto a woman that was a widow.

And many lepers were in Israel in the time of Eliseus the prophet;
and none of them was cleansed, saving Naaman the Syrian.

210.

And all they in the synagogue, when they heard these things, were filled with wrath.

And rose up, and thrust him out of the city,
and led him unto the brow of the hill whereon their city was built,
that they might cast him down headlong.

But he, passing through the midst of them, went his way and escaped them.

ESSENES GOSPEL 14-16

211.

Now Herod the tetrarch, being reproved by John the Baptist
for Herodias his brother Philip's wife, and for all the evils which he had done,
added yet this above all, that he shut up John in prison.

And Jesus began to preach, and to say, Repent;
for the kingdom of heaven is at hand.

212.

And as he was walking by the sea of Galilee, he saw Simon called Peter,
and Andrew his brother, casting a net in the sea; for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.
And they straightway forsook their nets, and followed him.

213.

And going on from thence, he saw other two brethren,
James the son of Zebedee, and John his brother,
in a ship with Zebedee their father, mending their nets; and he called them.

And they immediately left their nets, and the ship, and their father, and followed him.

214.

And Jesus went about all Galilee,
teaching in their synagogues, and preaching the gospel of the kingdom,
and healing all manner of sickness and all manner of disease among the people.

And the fame of his miracles went throughout all Syria,

215.

and they brought unto him many sick people that were taken with divers diseases and torments,
and those which were lunatick, and those that had the palsy, and he healed them.

And there followed him great multitudes of people from Galilee,
and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

216.

And as Jesus was going with some of his disciples
he met with a certain man who trained dogs to hunt other creatures.

And he said to the man, Why doest thou thus?

217.

and the man said, By this I live, and what profit is there to any in these creatures?
these creatures are weak, but the dogs they are strong.

218.

And Jesus said, Thou lackest wisdom and love.

Lo, every creature which God hath made hath its end, and purpose,
and who can say what good is there in it? or what profit to thyself, or mankind?

219.

And, for thy living, behold the fields yielding their increase,
and the fruit-bearing trees and the herbs;

what needest thou more than these which honest work of thy hands will not give to thee?

220.

Woe to the strong who misuse their strength,
Woe to the hunters for they shall be hunted.

And the man marvelled, and left off training the dogs to hunt, and taught them to save life rather
than destroy, And he learned of the doctrines of Jesus and became his disciple.

221.

And behold there came to him two rich men, and one said, Good Master.

But he said, Call me not good,
for One alone is the All good, and that is God.

222.

And the other said to him, Master, what good thing shall I do and live?

Jesus said, Perform the Law and the prophets.
He answered, I have performed them.

223.

Jesus answered, Go, sell all thou hast and divide with the poor, and follow me.
But this saying pleased him not.

And the Lord said unto him,
How sayest thou that thou hast performed the Law and the prophets?

224.

Behold many of thy brethren are clad with filthy rags,
dying from hunger and thy house is full of much goods, and there goeth from it nought unto them.

And he said unto Simon, It is hard for the rich to enter the kingdom of heaven,
for the rich care for themselves, and despise them that have not.

ESSENES GOSPEL 15

225.

And it came to pass, when he was in a certain city, behold a man full of leprosy,
who, seeing Jesus, fell toward the earth, and besought him, saying,
Lord if thou wilt, thou canst make me clean.

And he put forth his hand, and touched him, saying,
Blessed be thou who believest;
I will, be thou clean.

And immediately the leprosy departed from him.

226.

And he charged him saying, Tell no man:
but go, and shew thyself to the priest, and offer for thy cleansing,
according as Moses commanded, for a testimony unto them.

But so much the more went there a fame abroad of him;
and great multitudes came together to hear, and to be healed by him of their infirmities.

227.

And he withdrew himself into the wilderness, and prayed.

And it came to pass on a certain day, as he was teaching,
that there were Pharisees and doctors of the law sitting by,
to see them which were come out of every town,
of Galilee, and Judea, and Jerusalem, and the power of God was present to heal them.

228.

And, behold, they brought in a bed a man who was taken with a palsy:
and they sought means to bring him in, and to lay him before him.

And when they could not find by what way they might bring him in because of the multitude,
they went upon the housetop,
and let him down through the tiling with his couch into the midst before Jesus.

229.

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

And the scribes and the pharisees began to reason, saying,
Who is this which speaketh blasphemies?
Who can forgive sins, but God alone?

230.

But when Jesus perceived their thoughts, he answering said unto them,
What reason ye in your hearts?

Can even God forgive sins, if man repent not?
Who said, I forgive thee thy sins?
Said I not rather, Thy sins are forgiven thee?

231.

Whether is easier to say.
Thy sins be forgiven thee; or to say, Rise up and walk?

But that ye may know that the Son of Man hath power upon earth to discern,
and declare the forgiveness of sins (he said unto the sick of the palsy), I say unto thee,
Arise, and take up thy couch, and go to thine house.

232.

And immediately he arose up before them, and took up that whereon he lay,
and departed to his own house, glorifying God.

And they were all amazed, and they glorified God,
and were filled with the Spirit of reverence, saying, We have seen strange things to day.

233.

And as Jesus was going into a certain village there met him a man who was deaf from his birth.

And he believed not in the sound of the rushing wind, or the thunder,
or the cries of the beasts, or the birds which complained of their hunger or their hurt,
nor that others heard them.

234.

And Jesus breathed into his ears, and they were opened, and he heard.

And he rejoiced with exceeding joy in the sounds he before denied.

And he said, Now I hear all things.

235.

But Jesus said unto him. How sayest thou, I hear all things?

Canst thou hear the sighing of the prisoner,
or the language of the birds or the beasts when they commune with each other,
or the voice of angels and spirits?

Think how much thou canst not hear,
and be humble in thy lack of knowledge.

ESSENES GOSPEL 16

236.

And after these things he went forth, and saw a tax gatherer, named Levi,
sitting at the receipt of custom: and he said unto him, Follow me.

And he left all, rose up, and followed him.

237.

And Levi made him a great feast in his own house:
and there was a great company of taxgatherers and of others that sat down with them.

But the Scribes and Pharisees murmured against his disciples, saying,
Why do ye eat and drink with publicans and sinners ?

238.

And Jesus answering said unto them,
They that are whole need not a physician; but they that are sick.

I came not to call the righteous, but sinners to repentance.

239.

And they said unto him, Why do the disciples of John fast often, and make prayers,
and likewise the disciples of the Pharisees;
but thine do eat and drink ?

And he said unto them, Wherewith shall I liken the men of this generation,
and to what are they like?

240.

They are like unto children, sitting in the market place and calling one to another and saying,

We have piped unto you, and ye have not danced,
we have mourned to you and ye have not lamented.

For John the Baptist came neither eating nor drinking, and ye say, He hath a devil,

241.

The Son of Man cometh eating and drinking the fruits of the earth,
and the milk of the flock, and the fruit of the vine, and ye say,

Behold a glutton and wine bibber, a friend of publicans and sinners.

242.

Can ye make the children of the bridechamber fast, while the bridegroom is with them?

But the days will come, when the bridegroom shall be taken away from them,
and then shall they fast in those days.

243.

And he spake also this parable unto them, saying,
No man putteth a piece of new cloth upon an old garment;
for then the new agreeth not with the old, and the garment is made worse.

244.

And no one putteth new wine into old bottles;
else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles, and both are preserved.

None also having drunk old wine, straightway desire new:
for they say, The old is better.

245.

But the time cometh when the new shall wax old, and then the new shall be desired by them.

For as one changeth old garments for new ones,
so do they also change the body of death for the body of life,
and that which is past for that which is coming.

ESSENES GOSPEL 17-18

246.

And Jesus went up into a mountain to pray.

And when he had called unto him his twelve disciples,
he gave them power against unclean spirits to cast them out
and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these who stood for the twelve tribes of Israel:

247.

Peter, called Cephas, for the tribe of Reuben.
James, for the tribe of Naphtali.

Thomas, called Dydimus, for the tribe of Zabulon.
Matthew, called Levi for the tribe of Gad.

248.

John, for the tribe of Ephraim
Simon, for the tribe of Issachar.

Andrew, for the tribe of Joseph.
Nathanael, for the tribe of Simeon.

249.

Thaddeus, for the tribe of Zabulon.
Jacob, for the tribe of Benjamin.

Jude, for the tribe of Dan.
Philip, for the tribe of Asher.

250.

And Judas Iscariot, a Levite, who betrayed him, was also among them (but was not of them).

And Matthia and Barsabbas were also present with them.

251.

Then he called in like manner twelve others to be Prophets,
men of light to be with the Apostle and shew unto them the hidden things of God.

And their names were Hermes, Aristobulus, Selenius,
Nereus, Apollos, and Barsabbas;

252.

Andronicus, Lucius, Apelles,
Zachaeus, Urbanus, and Clementos.

And then he called twelve who should be Evangelists,
and twelve who should be Pastors.

253.

A fourfold twelve did he call
that he might send them forth to the twelve tribes of Israel, unto each, four.

And they stood around the Master, clad in white linen raiment,

called to be a holy priesthood unto God
for the service of the twelve tribes whereunto they should be sent.

254.

These fourfold Twelve Jesus sent forth and charged them, saying,
I will that ye be my Twelve Apostle with your companions, for a testimony into Israel.

Go ye into the cities of Israel and to the lost sheep of the House of Israel.

255.

And as ye go, preach, saying, The kingdom of heaven is at hand.

As I have baptized you in wader, so baptize ye them who believe.

Anoint and heal the sick, cleanse the lepers,
raise the dead, cast out devils,

256.

freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses.

Nor scrip for your journey, neither two coats,
neither shoes, nor yet staves;

257.

for the workman is worthy of his food;

and eat that which is set before you,
but of that which is gotten by taking of life, touch not, for it is not lawful to you.

258.

And into whatsoever city or town ye shall enter, enquire who in it is worthy;
and there abide till ye go thence.

And when ye come into an house, salute it.

259.

And if the house be worthy, let your peace come upon it:
but if it be not worthy, let your peace return to you.

Be ye wise as serpents and harmless as doves.
Be ye innocent and undefiled.

260.

The Son of Man is not come to destroy but to save,
neither to take life, but to give life, to body and soul.

And fear not them which kill the body but are not able to kill the soul;
but rather fear him who is able to destroy both soul and body in Gehenna.

261.

Are not two sparrows sold for a farthing?
and one of them shall not fall on the ground without permission of the All Holy.

Yea, the very hairs of your head are all numbered.

Fear yet not therefore, if God careth for the sparrow, shall he not care for you!

262.

It is enough for disciples that they be as their master, and the servants as their lord.

If they have called the master of the house Beelzebub,
how much more shall they call them of his household?

Fear them not therefore, for there is nothing covered, that shall not be revealed;
or hid, that shall not be known.

263.

What I tell you in darkness, that speak ye in light when the time cometh:
and what ye hear in the ear, that preach ye upon the housetops.

Whosoever therefore shall confess the truth before men,
them will I confess also before my Parent Who is in heaven.

But whosoever shall deny the truth before men,
them will I also deny before my Parent Who is in heaven.

264.

Verily I am come to send peace upon earth,
but when I speak, behold a sword followeth.

I am come to unite,
but, behold, a man shall be at variance with his father,
and the daughter with her mother, and the daughter-in-law with her mother-in-law.

And a man's foes shall be they of his own household.
For the unjust cannot mate with them that are just.

265.

They who take not their cross and follow after me are not worthy of me.

He that findeth his life shall lose it;
and he that loseth his life for my sake, shall find it.

ESSENES GOSPEL 18

266.

After these things the Lord appointed two and seventy also,
and sent them two and two before his face into every city
and place of the tribes whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few,
pray ye therefore the Lord of the harvest that he would send forth labourers into the harvest.

267.

Go your ways, behold I send you forth as lambs among wolves.

Carry neither purse, nor scrip, nor shoes,
and salute no man by the way.

And into whatsoever house ye enter, first say,
Peace be to this house.

268.

And if the spirit of peace be there your peace shall rest upon it,
if not it shall turn to you again.

And into whatsoever city ye enter, and they receive you,
eat such things as are set before you without taking of life.

And heal the sick that are therein, and say unto them,
The kingdom of God is come nigh unto you.

269.

And in the same house remain,
eating and drinking such things as they give without shedding of blood,
for the labourer is worthy of his hire.

Go not from house to house.

270.

But into whatsoever city ye enter and they receive you not,
go your ways out into the streets of the same and say,

Even the very dust of your city, which cleaveth on us,
we do wipe off against you,

notwithstanding be ye sure of this,
that the kingdom of God is come nigh unto you.

271.

Woe unto thee, Chorazin! woe unto thee, Bethsaida!
for if the mighty works had been done in Tyre and Sidon, which have been done in you,
they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for them in the judgement than for you.

272.

And thou, Capernaum, which art exalted to heaven shalt be thrust down to hades.

They that hear you, hear also me;
and they that despise you, despise also me;
and they that despise me, despise Him that sent me.

But let all be persuaded in their own minds.

273.

And again Jesus said unto them:

Be merciful, so shall ye obtain mercy.
Forgive others, so shall ye be forgiven.

With what measure ye mete, with the same shall it be meted unto you again.

274.

As ye do unto others, so shall it be done you.

As ye give, so shall it be given unto you.
As ye judge others, so shall ye be judged.

275.

As ye serve others, so shall ye be served.

For God is just, and rewardeth every one according to their works.
That which they sow they shall also reap.

ESSENES GOSPEL 19-21

276.

As Jesus was praying in a certain place on a mountain, some of his disciples came unto him, and one of them said, Lord teach us how to pray.

And Jesus said unto them,
When thou prayest enter into thy secret chamber,
and when thou hast closed the door, pray to Abba Amma Who is above and within thee,
and thy Father-Mother Who seest all that is secret shall answer thee openly.

But when ye are gathered together, and pray in common, use not vain repetitions,
for your heavenly Parent knoweth what things ye have need of before ye ask them.

277.

After this manner therefore pray ye:

Our Father-Mother Who art above and within:
Hallowed be Thy Name in twofold Trinity.

In Wisdom, Love and Equity Thy Kingdom come to all.

Thy will be done, As in Heaven so in Earth.

278.

Give us day by day to partake of Thy holy Bread,
and the fruit of the living Vine.

As Thou dost forgive us our trespasses,
so may we forgive others who trespass against us.

279.

Shew upon us Thy goodness, that to others we may shew the same.

In the hour of temptation, deliver us from evil.

For Thine are the Kingdom, the Power and the Glory;
From the Ages of ages, Now and to the Ages of ages. God.

280.

And wheresoever there are seven gathered together in My Name
there am I in the midst of them;

yea, if only there be three or two;
and where there is but one who prayeth in secret, I am with that one.

281.

Raise the Stone, and there thou shall find me.
Cleave the wood, and there am I.

For in the fire and in the water even as in every living form,
God is manifest as its Life and its Substance.

282.

And the Lord said, If thy brother hath sinned in word seven times a day,
and seven times a day hath made amendment, receive him.

Simon said to him, Seven times a day ?

The Lord answered and said to him, I tell thee also unto seventy times seven,
for even in the Prophets, after they were anointed by the Spirits utterance of sin was found.

283.

Be ye therefore considerate, be tender,
be ye pitiful, be ye kind,

not to your own kind alone, but to every creature which is within your care,
for ye are to them as gods, to whom they look in their need.

Be ye slow to anger for many sin in anger which they repented or when their anger was past.

284.

And there was a man whose hand was withered and he came to Jesus and said,

Lord, I was a mason seeking sustenance by my hands,
I beseech thee restore to me my health that I may not beg for food with shame.

And Jesus healed him, saying There is a house made without hands,
seek that thou mayest dwell therein.

ESSENES GOSPEL 20

285.

And after a season the two and seventy returned again with joy, saying,
Lord, even the demons are subject unto us through thy name.

And he said unto them, I beheld Satan as lightning fall from heaven.

286.

Behold I give unto you power to tread on serpents and scorpions,
and over all the power of the enemy; and nothing shall by any means hurt you.

Notwithstanding in this, rejoice not, that the spirits are subject unto you;
but rather rejoice, because your names are written in Heaven.

287.

In that hour Jesus rejoiced in spirit, and said
I thank thee, Holy Parent of heaven and earth,
that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:
even so, All Holy, for so it seemed good in thy sight.

288.

All things are delivered to me of the All-Parent:
and no man knoweth the Son who is the Daughter, but the All Parent;
nor who the All-Parent is, but the Son even the Daughter,
and they to whom the Son and the Daughter will reveal it.

289.

And he turned him unto his disciples, and said privately,
Blessed are the eyes which see the things that ye see.

For I tell you, that many prophets and kings have desired to see those things which ye see,
and have not seen them; and to hear those things which ye hear, and have not heard them.

290.

Blessed are ye of the inner circle who hear my word and to whom mysteries are revealed,
who give to no innocent creature the pain of prison or of death,
but seek the good of all, for to such is everlasting life.

Blessed are ye who abstain from all things gotten by bloodshed and death,
and fulfill all righteousness:

Blessed are ye, for ye shall attain to Beatitude.

ESSENES GOSPEL 21

291.

And it came to pass that the Lord departed from the City
and went over the mountains with this disciples.

And they came to a mountain whose ways were steep
and there they found a man with a beast of burden.

But the horse had fallen down, for it was over laden,
and he struck it till the blood flowed.

292.

And Jesus went to him and said: "Son of cruelty, why strikest thou thy beast?

Seest thou not that it is too weak for its burden,
and knowest thou not that it suffereth?"

293.

But the man answered and said: "What hast thou to do therewith?"

I may strike it as much as it pleaseth me, for it is mine own,
and I bought it with a goodly sum of money.

294.

Ask them who are with thee,
for they are of mine acquaintance and know thereof."

And some of the disciples answered and said: Yea, Lord, it is as he saith,
We have seen when he bought it.

295.

And the Lord said again "See ye not then how it bleedeth,
and hear ye not also how it waileth and lamenteth?"

But they answered and said: "Nay, Lord,
we hear not that it waileth and lamenteth."

296.

And the Lord was sorrowful, and said:
"Woe unto you because of the dulness of your hearts,

ye hear not how it lamenteth and crieth unto the heavenly Creator for mercy,
but thrice woe unto him against whom it crieth and waileth in its pain."

297.

And he went forward and touched it,
and the horse stood up, and its wounds were healed.

But to the man he said: "Go now thy way
and strike it henceforth no more, if thou also desireth to find mercy."

298.

And seeing the people come unto him, Jesus, said unto his disciples,

Because of the sick I am sick;
because of the hungry I am hungry;
because of the thirsty I am athirst.

299.

He also said, I am come to end the sacrifices and feasts of blood,
and if ye cease not offering and eating of flesh and blood,
the wrath of God shall not cease from you,

even as it came to your fathers in the wilderness,
who lusted for flesh, and they eat to their content,
and were filled with rottenness, and the plague consumed them.

300.

And I say unto you, Though ye be gathered together in my bosom,
if ye keep not my commandments I will cast you forth.

For if ye keep not the lesser mysteries, who shall give you the greater.

He that is faithful in that which is least is faithful also in much:
and he that is unjust in the least is unjust also in much.

301.

If therefore ye have not been faithful in the mammon of unrighteousness,
who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's,
who shall give you that which is your own ?

302.

No servant can serve two masters:
for either he will hate the one, and love the other;
or else he will hold to the one and despise the other.

Ye cannot serve God and mammon.

303.

And the Pharisees also, who were covetous, heard all these things, and they derided him.

And he said unto them, Ye are they which justify yourselves before men;
but God knoweth your hearts:

for that which is highly esteemed among men is abomination in the sight of God.

304.

The law and the prophets were until John;
since that time the kingdom of God is preached, and every man presseth into it.

But it is easier for heaven and earth to pass away, than one title of the law to fail.

305.

Then there came some women to him and brought their infants unto him,
to whom they yet gave suck at their breasts, that he should bless them; and some said,
Why trouble ye the master?

But Jesus rebuked them, and said,
Of such will come forth those who shall yet confess me before men.

And he took them up in his arms and blessed them.

The Gospel of the Perfect

CHAPTER ELEVEN
Divisions 306-340

ESSENES GOSPEL 22-24

306.

And behold there cometh one of the rulers of the synagogue, Iairus by name;
and when he saw him, he fell at his feet, and he besought him greatly, saying,

My little daughter lieth at the point of death;
I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.

307.

And Jesus went with him, and much people followed him and thronged him.

And a certain woman, which had an issue of blood twelve years,
and had suffered many things of many physicians,
and had spent all that she had, and was nothing bettered, but rather grew worse.

308.

When she had heard of Jesus, she came in the press behind and touched his garments.
For she said, If I may touch but his garment, I shall be whole.

And straightway the fountain of her blood was dried up;
and she felt in her body that she was healed of that plague.

309.

And Jesus, immediately knowing in himself that virtue had gone out of him,
turned him about in the press and said, Who touched my vesture?

And his disciples said unto him, Thou seest the multitude thronging thee
and sayeth thou, Who touched me?

And he looked round about to see her that had done this thing.

310.

But the woman, fearing and trembling, knowing what was done in her,
came and fell down before him and told him all the truth.

And he said unto her, Daughter, thy faith hath made thee whole;
go in peace and be whole of thy plague.

311.

While he yet spake, there came from the ruler of the synagogue's house certain which said,
Thy daughter is dead: why troublest thou the Master any further ?

312.

As soon as Jesus heard the word that was spoken,
he saith unto the ruler of the synagogue,
Be not afraid, only believe.

And he suffered no man to follow him
save Peter and James and John the brother of James.

313.

And he cometh to the house of the ruler of the synagogue,
and seeth the tumult and the minstrels, and them that lamented and wailed greatly.

And when he was come in he said unto him, Why make ye this ado and weep?
the damsel is not dead but sleepeth.

314.

And they laughed him to scorn, for they thought she was dead, and believed him not.

But when he had put them all out, he taketh two of his disciples with him,
and entered in where the damsel was lying.

And he took the damsel by the hand and said unto her,
Talitha cumi; which is, being interpreted, Damsel, I say unto thee arise.

315.

And straightway the damsel arose and walked.

And she was of the age of twelve years.
And they were astonished with a great astonishment.

And he charged them straightly that no man should make it known,
and commanded that something should be given to her to eat.

ESSENES GOSPEL 23

316.

Then cometh Jesus to a city of Samaria, which is called Sychar,
near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there.

Jesus therefore, being wearied with his journey, sat alone on the edge of the well,
and it was about the sixth hour.

317.

And there cometh a woman of Samaria to draw water;
Jesus saith unto her, Give me to drink.
(For his disciples were gone away unto the city to buy food).

318.

Then saith the woman of Samaria unto him,
How is it that thou being a Jew, asketh drink of me, who am a woman of Samaria?
(for the Jews have no dealings with the Samaritans.)

319.

Jesus answered and said unto her, If thou knewest the gift of God
and who it is that saith to thee, Give me drink,
thou wouldest have asked of God, who would have given thee living water.

320.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep,
from whence hast thou that living water.

Art thou greater than our father Jacob, who gave us the well and drank thereof,
himself and his children and his camels and oxen and sheep.

321.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again,
but whosoever drinketh of the water that I shall give him shall never thirst;

but the water that I shall give him
shall be in him a well of water springing up into everlasting life.

322.

The woman saith unto him, Sir, give me this water,
that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband and come hither.

The woman answered and said, I have no husband.

323.

Jesus looking upon her, answered and said unto her,
Thou hast well said, I have no husband.

For thou hast had five husbands and he whom thou now hast is not called thy husband,
in that saidst thou truly.

324.

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain
and ye say that in Jerusalem is the place where men ought to worship.

325.

Jesus saith unto her, Woman, believe me, the hour cometh,
when ye shall neither in this mountain nor yet at Jerusalem worship God.

Ye worship ye know not what;
we know what we worship; for salvation is of Israel.

326.

But the hour cometh and now is,
when the true worshippers shall worship the All-Parent in spirit and in truth;
for such worshippers the All-Holy seeketh.

God is a Spirit and they that worship,
must worship in spirit and in truth.

327.

The woman saith unto him, I know that *[the]* Messiah cometh who is called the Christ:
when he is come he will tell us all things.

Jesus saith unto her, I am he Who speaketh unto thee.

And upon this came his disciples and marvelled that he talked with the woman,
yet no man said,
What seekest thou ? or, Why talkest thou with her?

328.

The woman then left her waterpot, and went her way into the city and saith unto the men,
Come, see a man which told me all things that ever I did:
is not this the Christ?

329.

Then they went out of the city and came unto him,
and many of the Samaritans believed on him,
and they besought him that he would tarry with them; and he abode there two days.

ESSENES GOSPEL 24

330.

As Jesus passed through a certain village he saw a crowd of idlers of the baser sort,
and they were tormenting a cat which they had found and shamefully treating it.

And Jesus commanded them to desist and began to reason with them,
but they would have none of his words, and reviled him.

331.

Then he made a whip of knotted cords and drove them away, saying,

This earth which my Father-Mother made for joy and gladness,
ye have made into the lowest hell with your deeds of violence and cruelty;

And they fled before his face.
But one more vile than the rest returned and defied him.

332.

And Jesus put forth his hand, and the young man's arm withered,
and great fear came upon all; and one said, He is a sorcerer.

And the next day the mother of the young man came unto Jesus,
praying that he would restore the withered arm.

333.

And Jesus spake unto them of the law of love and the unity of all life in the one family of God.

And he also said, As ye do in this life to your fellow creatures,
so shall it be done to you in the life to come.

334.

And the young man believed and confessed his sins,
and Jesus stretched forth his hand,
and his withered arm became whole even as the other,

And the people glorified God who had given such power unto man.

335.

And when Jesus departed thence, two blind men followed him, crying and saying,
Thou son of David, have mercy on us.

And when he was come into the house the blind men came to him, and Jesus saith unto them,
Believe ye that I am able to do this?

They said unto him, Yea, Lord.

336.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened, and Jesus straitly charged them, saying,
See that ye tell no man,

But they, when they were departed, spread abroad his fame in all that country.

337.

As they went forth, behold, they brought to him a dumb man possessed with a demon.

And when the demon was cast out the dumb spake, and the multitude marvelled saying,
It was never so seen in Israel.

But the Pharisees said, He casteth out demons through the prince of the demons.

338.

And Jesus went about all the cities and villages,
teaching in their synagogues and preaching the gospel of the kingdom
and healing every sickness and every disease among the people.

But when he saw the multitudes he was moved with compassion on them,
because they fainted and were scattered abroad, as sheep having no shepherd.

339.

Then said he unto his disciples, The harvest truly is plentiful, but the labourers are few;

pray ye therefore the Lord of the harvest,
that he will send forth labourers into his harvest.

And his disciples brought him two small baskets with bread and fruit,
and a pitcher of water.

340.

And Jesus set the bread and the fruit before them and also the water.
And they did eat and drink and were filled.

And they marvelled, for each had enough and to spare, and there were four thousand.
And they departed blessing God for what they had heard and seen.

ESSENES GOSPEL 25-26

341.

Jesus seeing the multitudes, went up into a mountain:
and when he was seated, the twelve came unto him,
and he lifted up his eyes on his disciples and said:

Blessed in spirit are the poor,
for theirs is the kingdom of heaven.

Blessed are they that mourn:
for they shall be comforted.

342.

Blessed are the meek;
for they shall inherit the earth.

Blessed are they who do hunger and thirst after righteousness:
for they shall be filled.

343.

Blessed are the merciful:
for they shall obtain mercy.

Blessed are the pure in heart:
for they shall see God.

344.

Blessed are the peacemakers:
for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake:
for theirs is the kingdom of God.

345.

Yea, blessed are ye, when men shall hate you,
and when they shall separate you from their company,
and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy:
for, behold, your reward is great in heaven;
for in the like manner did their fathers unto the prophets.

346.

Woe unto you that are rich!
for ye have received in this life your consolation.

Woe unto you that are full!
for ye shall hunger.

347.

Woe unto you that laugh now!
for ye shall mourn and weep.

Woe unto you when all men shall speak well of you,
for so did their fathers to the false prophets.

348.

Ye are the salt of the earth, for every sacrifice must be salted with salt,
but if the salt have lost its savour, wherewith shall it be salted?

It is thenceforth good for nothing,
but to be cast out, and to be trodden under foot.

349.

Ye are the light of the world.

A city that is built on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel,
but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men,
that they may see your good works, and glorify your Parent who is in heaven.

350.

Think not that I am come to destroy the law, or the prophets:
I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass,
one jot or one tittle shall in no way pass from the law or the prophets till all be fulfilled.

351.

But behold One greater than Moses is here.
And he will give you the higher law, even the perfect Law, and this Law shall ye obey.

Whosoever therefore shall break one of these commandments which he shall give,
and shall teach men so, they shall be called the least in the kingdom;

but whosoever shall do, and teach them,
the same shall be called great in the kingdom of Heaven.

352.

Verily they who believe and obey shall save their souls,
and they who obey not shall lose them.

For I say unto you,
That except your righteousness shall exceed the righteousness of the scribes and Pharisees
ye shall not enter the kingdom of Heaven.

353.

Therefore if thou bring thy gift to the altar
and there rememberest that thy brother hath aught against thee,
leave there thy gift before the altar, and go thy way;

first be reconciled to thy brother, and then come and offer thy gift.

354.

Agree with thine adversary quickly, while thou art in the way with him;
lest at any time thy adversary deliver thee to the Judge,
and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee,
Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

355.

Ye have heard that it hath been said,
Thou shalt love thy neighbour and hate thine enemy.

But I say unto you which hear,
Love your enemies,
do good to them which hate you.

356.

Bless them that curse you,
and pray for them which despitefully use you.

That ye may be the children of your Parent Who maketh the sun to rise on the evil and the good,
and sendeth rain on the Just and on the unjust.

357.

For if ye love them which love you what thank have ye?
for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye?
for sinners even do the same.

And if ye salute your brethren only, what do ye more than others?
do not even so the taxgatherers?

358.

And if a desire be unto thee as thy life, and it turn thee from the truth,
cast it out from thee,

for it is better to enter life possessing truth,
than losing it, to be cast into outer darkness.

And if that seem desirable to thee which costs another pain or sorrow,
cast it out of thine heart; so shalt thou attain to peace.

359.

Better it is to endure sorrow,
than to inflict it, on those who are weaker.

Be ye therefore perfect,
even as your Parent Who is in heaven is perfect.

ESSENES GOSPEL 26

360.

Take heed that ye do not your alms before men, to be seen of them:
otherwise ye have no reward of your Parent who is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee,
as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

Verily I say unto you, they have their reward.

361.

But when thou givest alms, let not thy left hand know what thy right hand doeth,
and take heed that thine alms may be in secret;
and the Secret One which seest in secret shall approve then openly.

And when thou prayest, thou shalt not be as the hypocrites are:

for they love to pray standing in the synagogues and on the corners of the streets

that they may be seen of men.

362.

Verily I say unto you, They have their reward.

But thou, when thou prayest enter into thy chamber,
and when thou hast shut thy door pray to thy Father-Mother who is in secret;
and the secret One that seeth in secret shall approve thee openly.

And when ye pray in common, use not vain petitions, as the heathen do:
for they think that they shall be heard for their much speaking.

363.

Be not ye therefore like unto them:
for your heavenly Parent knoweth what things ye have need of, before ye ask.

After this manner therefore pray ye, when ye are gathered together:

Our Parent Who art in heaven:
Hallowed be Thy Name. Thy kingdom come.

Thy will be done; in earth as it is in heaven.

364.

Give us day by day our daily bread,
and the fruit of the living Vine.

As Thou forgivest us our trespasses,
so may we forgive the trespasses of others.

Leave us not in temptation.
Deliver us from evil:

For Thine are the kingdom and the power and the glory,
for ever and ever, God.

365.

For if ye forgive men their trespasses, your heavenly Parent will also forgive you:
but if ye forgive not men their trespasses,
neither will your Parent in heaven forgive you your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance;
for they disfigure their faces, that they may appear unto men to fast.

366.

Verily I say unto you, they have their reward.

And I say unto you, Except ye fast from the world and its evil ways,
ye shall in no wise find the Kingdom;

and except ye keep the Sabbath and cease your haste to gather riches,
ye shall not see the Father-Mother in heaven.

367.

But thou, when thou fastest,
anoint thine head and wash thy face, that thou appear not unto men to fast,
and the Holy One who seeth in secret will approve thee openly.

Likewise also do ye, when ye mourn for the dead and are sad,
for your loss in their gain.

368.

Be not as those who mourn before men and make loud lamentation and rend their garments,
that they may be seen of men to mourn.

For all souls are in the hands of God,
and they who have done good, do rest with your ancestors in the bosom of the Eternal.

Pray ye rather for their rest and advancement,
and consider that they are in the land of rest, which the Eternal hath prepared for them,
and have the just reward of their deeds, and murmur not as those without hope.

369.

Lay not up for yourselves treasures upon earth,
where moth and rust doth corrupt, and where thieves break through and steal;

but lay up for yourselves treasures in heaven,
where neither moth nor rust doth corrupt and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also.

370.

The lamps of the body are the eyes:
if therefore thy sight be clear, thy whole body shall be full of light.

But if thine eyes be dim or lacking, thy whole body shall be full of darkness.

If therefore the light that is in thee be darkness, how great is that darkness!

371.

No man can serve two masters;
for either he will hate the one and love the other;
or else he will hold the one and despise the other.

Ye cannot serve God and mammon.

372.

Therefore I say unto you, Be not over anxious for your life
what ye shall eat, or what ye shall drink;
nor yet for your body, what ye shall put on.

Is not the life more than meat and the body than raiment?
And what shall it profit a man if he gain the whole world and lose his life ?

373.

Behold the fowls of the air;
for they sow not, neither do they reap, nor gather into barns;
yet your heavenly Parent feedeth them.

Are ye not much better cared for than they?

Which of you by taking thought can add one cubit unto his stature?
And why spend all your thought for raiment ?

374.

Consider the lilies of the field, how they grow;
they toil not, neither do they spin.

And yet I say unto you, Solomon in all his glory was not arrayed like one of these.

Wherefore shall not God who clothes the grass of the field,

which to day is, and tomorrow is cast into the oven,
much more clothe you, O ye of little faith?

375.

Therefore be not over anxious, saying, What shall we eat? or, What shall we drink?
or, Wherewithal shall we be clothed? (all Which things do the Gentiles seek).

For your heavenly Parent knoweth that ye have need of all these things.

But seek ye first the kingdom of God and its righteousness
and all these things shall be added unto you.

Meet not in advance the evils of the morrow;
sufficient unto the day is the evil thereof.

The Gospel of the Perfect

CHAPTER THIRTEEN
Divisions 376-405

ESSENES GOSPEL 27-28

376.

Judge not, that ye be not judged.

For with what judgement ye judge, ye shall be judged:
and with what measure ye mete, it shall be measured to you again;
and as ye do unto others, so shall it be done unto you.

377.

And why beholdest thou the mote that is in thy brother's eye,
but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull the mote out of thine eye;
and behold a beam is in thine own eye?

378.

Thou hypocrite, first cast the beam out of thine own eye;
and then shall thou see clearly to cast the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine;
lest they trample them under their feet and turn again and rend you.

379.

Ask and it shall be given you;

seek, and ye shall find;
knock, and it shall be opened unto you:

For everyone that asketh receiveth,

and he that seeketh findeth,
and to them that knock it shall be opened.

380.

What man is there of you who, if his child ask bread, will give it a stone?
Or, if it ask a fish, will give it a serpent?

If ye then, being evil, know how to give good gifts unto your children,
how much more shall your Parent Who is in heaven give good things to them that ask?

381.

Therefore all things whatsoever ye would that men should do to you,
do ye even so to them.

And what ye would not that men should do unto you,
do ye not so unto them;

for this is the Law and the prophets.

382.

Enter ye in at the strait gate,
for strait is the way and narrow the gate that leadeth unto life, and few there be that find it.

But wide is the gate and broad is the way that leadeth to destruction,
and many there be who go in thereat.

383.

Beware of false prophets, which come to you in sheep's clothing,
but inwardly are ravening wolves.

Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles?

384.

Even so, every good tree bringeth forth good fruit,
but a corrupt tree bringeth forth evil fruit.

Every tree that bringeth not forth good fruit is only fit to be hewn down and cast into the fire.

Wherefore by their fruits ye shall know the good from the evil.

385.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;
but he that doeth the will of my Father-Mother Who is in heaven.

386.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name?
and in thy Name have cast out devils?
and in thy Name done many wonderful works?

And then will I say unto them, I never knew you:
depart from me, ye that work iniquity.

387.

Therefore whosoever heareth these sayings of mine, and doeth them,
I will liken him unto a wise man who built his house foursquare upon a rock.

And the rain descended, and the floods came, and the winds blew upon that house;
and it fell not, for it was founded upon a rock.

388.

And everyone that heareth these sayings of mine, and doeth them not,
shall be likened unto a foolish man, who built his house upon the sand,

and the rain descended, and the floods came
and the winds blew and beat upon that house,
and it fell, and great was the fall of it.

389.

But a city which is built foursquare, enclosed in a circle or on the top of a hill,
and established on a rock, can neither fall nor be hidden.

390.

And it came to pass, when Jesus had ended these sayings,
the people were astonished at his doctrine.

For he taught them as one appealing to the reason and the heart,
and not as the scribes who taught rather by authority.

ESSENES GOSPEL 28

391.

It came to pass one day as Jesus had finished his discourse,
in a place near Tiberias where there are seven wells,
a certain young man brought live rabbits and pigeons, that he might have to eat with his disciples.

392.

And Jesus looked on the young man with love and said to him,

Thou hast a good heart and God shall give thee light,
but knowest thou not that God in the beginning gave to man the fruits of the earth for food,

and did not make him lower than the ape, or the ox, or the horse, or the sheep,
that he should kill and eat the flesh and blood of his fellow creatures.

393.

Ye believe that Moses indeed commanded such creatures to be slain
and offered in sacrifice and eaten, and so do ye in the Temple,

but behold a greater than Moses is here
and he cometh to put away the bloody sacrifices of the law, and the feasts on them,

and to restore to you the pure oblation and unbloody sacrifice as in the beginning,
even the grains and fruits of the earth.

394.

Of that which ye offer unto God in purity shall ye eat,
but of that kind which ye offer not in purity shall ye not eat,

for the hour cometh when your sacrifices and feasts of blood shall cease,
and ye shall worship God with a holy worship and a pure Oblation.

395.

Let these creatures therefore go free,
that they may rejoice in God and bring no guilt to man.

And the young man set them free, and Jesus break their cages and their bonds.

396.

But lo, they feared lest they should again be taken captive, and they went not away from him,
but he spake unto them and dismissed them, and they obeyed his word, and departed in gladness.

At that time as they sat by the well, which was in the midst of the six [*other wells*].

397.

Jesus stood up and cried out, If any are thirsty, let them come unto me and drink,
for I will give to them of the waters of life.

They who believe in me, out of their hearts shall flow rivers of water,

and that which is given unto them shall they speak with power,
and their doctrine shall be living water.

398.

(This he spake of the Spirit, which they that believed on him should receive,
for the fulness of the Spirit was not yet given because that Jesus was not yet glorified).

Whosoever drinketh of the water that I shall give shall never thirst,
but the water which cometh from God shall be in them a well of water,
springing up unto everlasting life.

399.

And at that time John sent two of his disciples, saying,
Art thou he that should come, or look we for another?

and in that same hour he cured many of their infirmities and plagues, and of evil spirits,
and unto many blind, he gave sight.

400.

Then Jesus answering said unto them, Go your way,
and tell John what things ye have seen and heard;

how that the blind see, the lame walk, the lepers are cleansed,
the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

401.

And when the messengers of John were departed,
he began to speak unto the people concerning John,

What went ye out into the wilderness for to see?

A reed shaken with the wind, or a man clothed in soft raiment?

402.

Behold, they which are georgeously apparelled, and live delicately, are in kings' courts.

But what went ye out for to see?

A prophet?

403.

Yea, I say unto you, and the greatest of prophets.

This is he, of whom it is written, Behold, I send my messenger before thy face,
which shall prepare thy way before thee.

404.

For I say unto you,
Among those that are born of women,
there is not a greater prophet than John the Baptist.

405.

And all the people that heard him, and the taxgatherers, justified God,
being baptized with the baptism of John.

But the Pharisees and lawyers rejected the counsel of God against themselves,
being not baptized of him.

ESSENES GOSPEL 29-30

406.

And the Feast of the Passover drew nigh,
and the Apostles and their fellows gathered themselves together unto Jesus and told him all things,
both what they had done and what they had taught.

And he said unto them, Come ye yourselves apart into a desert place and rest a while:
for there were many coming and going, and they had no leisure so much as to eat.

407.

And they departed into a desert place by ship privately.
And the people saw them departing, and many knew him,
and ran afoot thither out of all cities, and outwent them, and came together unto him.

And Jesus, when he came forth, saw much people and was moved with compassion towards them,
because they were as sheep having not a shepherd.

408.

And the day was far spent, and his disciples came unto him and said,
This is a desert place, and now the time is far passed.

Send them away, that they may go into the country round about into the villages,
and buy themselves bread, for they have nothing to eat.

He answered and said unto them, Give ye them to eat.

409.

And they say unto him,
Shall we go and buy two hundred pennyworth of bread, and give them to eat ?

He saith unto them, How many loaves have ye? go and see.

And when they knew, they said, Six loaves and seven clusters of grapes.

410.

And he commanded them to make all sit down by companies of fifty upon the grass.
And they sat down in ranks by hundreds and by fifties.

And when he had taken the six loaves and the seven clusters of grapes,
he looked up to heaven, and blessed and brake the loaves, and the grapes also
and gave them to his disciples to set before them and they divided them among them all.

411.

And they did all eat and were filled.
And they took up twelve baskets full of the fragments that were left.

And they that did eat of the loaves and of the fruit were about five thousand men, women and
children, and he taught them many things.

412.

And when the people had seen and heard, they were filled with gladness and said,
Truly this is that Prophet that should come into the world.

And when he perceived that they would take him by force to make him a king,
he straightway constrained his disciples to get into the ship,

and to go to the other side before him unto Bethsaida, while he sent away the people.

413.

And when he had sent them away he departed into a mountain to pray.

And when even was come, he was there alone,
but the ship was now in the midst of the sea, tossed with waves, for the wind was contrary.

The third watch of the night Jesus went unto them, walking on the sea.

414.

And when the disciples saw him walking on the sea, they were troubled, saying,
It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying.
Be of good cheer; it is I; be not afraid.

415.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
And he said, Come.

And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid,
and beginning to sink, he cried, saying, Lord, save me.

416.

And immediately Jesus stretched forth his hand, and caught him, and said unto him,
O thou of little faith, wherefore didst thou doubt? For did I not call thee ?

And he went up unto them into the ship, and the wind ceased,
and they were sore amazed in themselves beyond measure and wondered.

For they considered not the miracle of the loaves and the fruit, for their heart was hardened.

417.

And when they were come into the ship there was a great calm.

Then they that were in the ship came and worshipped him, saying,
Of a truth thou art a Son of God.

And when they had passed over, they came unto the land of Gennesaret and drew to the shore.

418.

And when they were come out of the ship straightway they knew him.

And ran through that whole region round about, and began to carry about in beds, those that were sick, where they heard he was.

419.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets,
and besought him that they might touch if it were but the border of his garment,
and as many as touched him were made whole.

After these things Jesus came with his disciples into Judea,
and there he tarried and baptized many who came unto him and received his doctrine.

420.

The day following, the people which stood on the other side of the sea, saw that there had been no other boat there, save the one whereinto his disciples had entered and that Jesus went not with his disciples into the boat, but that his disciples were gone alone.

And when the people therefore saw that Jesus was not there, neither his disciples, they also took ship and came to Capernaum, seeking for Jesus.

421.

And when they had found him on the other side of the sea, they said unto him, Rabbi, how camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and the fruit, and were filled.

422.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man, Who is also the Child of God, shall give unto you, for him hath God the All Parent sealed.

Then said they unto him, What shall we do that we may work the works of God?

423.

Jesus answered and said unto them, This is the work of God, that ye believe the truth, in me who am, and who giveth unto you, the Truth and the Life.

They said therefore unto him, What sign shewest thou then that we may see and believe thee?

What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

424.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not the true bread from heaven, but my Parent giveth you the true bread from heaven and the fruit of the living vine.

For the food of God is that which cometh down from heaven, and giveth life unto the world.

425.

Then said they unto him, Lord, evermore give us this bread, and this fruit. And Jesus said unto them, I am the true Bread, I am the living Vine, they that come to me shall never hunger; and they that believe on me shall never thirst.

426.

And verily I say unto you, Except ye eat the flesh and drink the blood of God, ye have no life in you. But ye have seen me and believe not.

All that my Parent hath given to me shall come to me and they that come to me I will in no wise cast out.

427.

For I came down from heaven, not to do mine own will, but the will of God who sent me.

And this is the will of God who hath sent me, that of all which are given unto me I should lose none, but should raise them up again at the last day.

428.

The Jews then murmured at him, because he said I am the bread which cometh down from heaven.

And they said, Is not this Jesus, the son of Joseph and Mary whose parentage we know?
how is it then that he saith, I came down from heaven?

429.

Jesus therefore answered and said unto them, Murmur ye not among yourselves.

None can come to me except holy Love and Wisdom draw them, and these shall rise at the last day.

It is written in the prophets, They shall be all taught of God.

430.

Every man therefore that hath heard and hath learned of the Truth, cometh unto me.

Not that anyone hath seen the Holiest at any time, save they which are of the Holiest,
they alone, see the Holiest.

Verily, verily, I say unto you,
They who believe the Truth, have everlasting life.

The Gospel of the Perfect

CHAPTER FIFTEEN
Divisions 431-460

ESSENES GOSPEL 31-32

431.

Again Jesus said,
I am the true Bread and the living Vine.
Your fathers did eat manna in the wilderness and are dead.

This is the food of God which cometh down from heaven, that whosoever eat thereof shall not die.

432.

I am the living food which came down from heaven,
if any eat of this food they shall live for ever;
and the bread that I will give is My truth and the wine which I will give is my life.

And the Jews strove amongst themselves, saying, How can this man give us himself for food?

433.

Then Jesus said,
Think ye that I speak of the eating of flesh, which ye ignorantly do in the Temple of God?

Verily my body is the substance of God, and this is meat indeed,
and my blood is the life of God and this is drink indeed.

434.

Not as your ancestors, who craved for flesh,
and God gave them flesh in his wrath, and they ate of corruption till it stank in their nostrils,
and their carcases fell by the thousand in the wilderness by reason of the plague.

Of such it is written,

435.

They shall wander nine and forty years in the wilderness till they are purified from their lusts,
ere they enter into the land of rest,

yea, seven times seven years shall they wander because they have not known My ways,
neither obeyed My laws.

436.

But They who eat this flesh and drink this blood dwell in me and I in them.

As the Father- Mother of life hath sent me, and by Whom I live,
so they that eat of me who am the truth and the life, even they shall live by me.

437.

This is that living bread which coming down from heaven giveth life to the world.

Not as your ancestors did eat manna and are dead.
They that eat of this bread and this fruit, shall live for ever.

438.

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard this, said,
This is an hard saying, who can receive it?

439.

When Jesus knew in himself that his disciples murmured at it, he said unto them,
Doth this offend you?

What and if ye shall see the Son and Daughter of man ascend to where they were before?

It is the spirit that quickeneth, the flesh and blood profiteth nothing.

440.

The words that I speak unto you, they are spirit and they are life.

But there are some of you that believe not,
For Jesus knew from the beginning who they were who should believe not,
and who should betray him.

441.

Therefore said he unto them.
No one can come unto me, except it were given from above.

From that time many of his disciples went back and walked no more with him.

442.

Then said Jesus unto the twelve, Will ye also go away ?

Then Simon Peter answered him, Lord to whom shall we go?
thou hast the words of eternal life.

And we believe and we are sure that thou art that Christ, a Son of the living God.

443.

Jesus answered them,
Have not I chosen you Twelve, and one also who is a traitor ?

He spake of Judas Iscariot son of Simon the Levite,
for he it was that should betray him.

444.

And Jesus was travelling to Jerusalem, and there came a camel heavy laden with wood.
And the camel could not drag it up the hill whither he went for the weight thereof,
and the driver beat him and cruelly ill-treated him, but he could make him go no further.

445.

And Jesus seeing this, said unto him,
Wherefore beatest thou thy brother?

And the man answered,
I wot not that he is my brother,
is he not a beast of burden and made to serve me?

446.

And Jesus said,
Hath not the same God made of the same substance the camel and thy children who serve thee,
and have ye not one breath of life which ye have both received from God ?

447.

And the man marvelled much at this saying, and he ceased from beating the camel,
and took off some of the burden and the camel walked up the hill as Jesus went before him,
and stopped no more till he ended his journey.

448.

And the camel knew Jesus, having felt of the love of God in him.

And the man inquired further of the doctrine,
and Jesus taught him gladly and he became his disciple.

ESSENES GOSPEL 32

449.

And it came to pass as he sat at supper with his disciples one of them said unto him:

Master, how sayest thou that thou wilt give thy flesh to eat and thy blood to drink,
for it is a hard saying unto many?

450.

And Jesus answered and said:
The words which I spake unto you are Spirit and they are Life.

To the ignorant and the carnally minded they savour of bloodshed and death,
but blessed are they who understand.

451.

Behold the corn which groweth up into ripeness and is cut down,
and ground in the mill, and baked with fire into bread!

Of this bread is my body made, which ye see:

and lo the grapes which grow on the vine unto ripeness,
and are plucked and crushed in the winepress and yield the fruit of the vine!

452.

Of this fruit of the vine, and of water is made my blood.

For of the fruits of the trees and the seeds of the herbs alone do I partake,
and these are changed by the Spirit into my flesh and my blood.

453.

Of these alone and their like shall ye eat who believe in me, and are my disciples,
for of these, in the Spirit come life and health and healing unto man.

454.

Verily shall my Presence be with you in the Substance and Life of God,
manifested in this body, and this blood;
and of these shall ye all eat and drink who believe in me.

455.

For in all places I shall be lifted up for the life of the world, as it is written in the prophets;

From the rising up of the sun unto the going down of the same,
in every place a pure oblation with incense shall be offered unto my name.

As in the natural, so in the spiritual.

456.

My doctrine and my life shall be meat and drink unto you,
the Bread of Life and the Wine of Salvation.

As the corn and the grapes are transmuted into flesh and blood,
so must your natural minds be changed into spiritual.

Seek ye the Transmutation of the natural into the Spiritual.

457.

Verily I say unto you, in the beginning,
all creatures of God did find their sustenance in the herbs and the fruits of the earth alone,

till the ignorance and the selfishness of man turned many of them
from the use which God had given them to that which was contrary to their original use,

but even these shall yet return to their natural food,
as it is written in the prophets, and their words shall not fail.

458.

Verily God ever giveth of the Eternal Life and Substance to renew the forms of the universe.

It is therefore of the flesh and blood, even the Substance and Life of the Eternal,
that ye are partakers unto life, and my words are spirit and they are life.

459.

And if ye keep My commandments and live the life of the righteous,
happy shall ye be in this life, and in that which is to come.

Marvel not therefore that I said unto you,
Except ye eat of the flesh and drink the blood of God, ye have no life in you.

460.

And the disciples answered saying:
Lord, evermore give us to eat of this bread, and to drink of this cup,
for thy words are meat and drink indeed,

By thy Life and by thy Substance may we live forever.

ESSENES GOSPEL 33-35

461.

Jesus was teaching his disciples in the outer court of the Temple and one of them said unto him:

Master, it is said by the priests that without shedding of blood there is no remission.

Can then the blood offering of the law take away sin?

462.

And Jesus answered:

No blood offering, of beast or bird, or man, can take away sin,
for how can the conscience be purged from sin by the shedding of innocent blood?

Nay, it will increase the condemnation.

463.

The priests indeed receive such offering as a reconciliation of the worshippers
for the trespasses against the law of Moses,

but for sins against the Law of God there can be no remission,
save by repentance and amendment.

464.

Is it not written in the prophets,
Put your blood sacrifices to your burnt offerings, and away with them,
and cease ye from the eating of flesh,

for I spake not to your fathers nor commanded them,
when I brought them out of Egypt, concerning these things?

465.

But this thing I commanded saying:

Obey my voice and walk in the ways that I have commanded you,
and ye shall be my people, and it shall be well with you.

But they hearkened not, nor inclined their ear.

466.

And what doth the Eternal command you but to do justice,
love mercy and walk humbly with your God?

Is it not written that in the beginning God ordained the fruits of the trees
and the seeds and the herbs to be food for all flesh?

467.

But they have made the House of Prayer a den of thieves,

and for the pure oblation with incense,
they have polluted my altars with blood, and eaten of the flesh of the slain.

468.

But I say unto you:
Shed no innocent blood nor eat ye flesh.

Walk uprightly, love mercy, and do justly,
and your days shall be long in the land.

469.

The corn that groweth from the earth with the other grain,
is it not transmuted by the Spirit into my flesh?

The grapes of the vineyard,
with the other fruits are they not transmuted by the Spirit into my blood?

470.

Let these, with your bodies and souls be your Memorial to the Eternal.

In these is the presence of God manifest as the Substance and as the Life of the world.

Of these shall ye eat and drink for the remission of sins,
and for eternal life, to all who obey my words.

471.

Now there is at Jerusalem by the sheep market, a pool which is called Bethesda, having five porches.

In these lay a great multitude of impotent folk,
of blind, halt, withered, waiting for the moving of the waters.

For at a certain season, an angel went down into the pool and troubled the waters;
whosoever went first into the waters was made whole of whatever disease he had.

472.

And a man impotent from his birth was there.
And Jesus said unto him.

Bring not the waters healing?

He said unto him. Yea, Lord,
but I have no man when the water is troubled to put me in,
and while I am trying to come another steppeth down before me.

473.

And Jesus said to him,
Arise, take up thy bed and walk.

And immediately he rose and walked.
And on the same day was the Sabbath.

474.

The Jews therefore said to him,
It is the Sabbath it is not lawful for thee to carry thy bed.

And he that was healed wist not that it was Jesus.
And Jesus had conveyed himself away, a multitude being in that place.

475.

When Jesus knew how the Pharisees had murmured and complained because he made and baptized more disciples than John, he left Judea, and departed unto Galilee.

And Jesus came to a certain tree and abode beneath it many days.

476.

And there came Mary Magdalene and other women and ministered unto him of their substance, and he taught daily all that came unto him.

And the birds gathered around him, and welcomed him with their song, and other living creatures came unto his feet, and he fed them, and they ate out of his hands.

477.

And when he departed he blessed the women who shewed love unto him, and turning to the fig tree, he blessed it also, saying.

Thou hast given me shelter and shade from the burning heat, and withal thou hast given me food also.

478.

Blessed be thou, increase and be fruitful,

and let all who come to thee, find rest and shade and food, and let the birds of the air rejoice in thy branches.

479.

And behold the tree grew and flourished exceedingly,

and its branches took root downward, and sent shoots upward, and it spread mightily, so that no tree was like unto it for its size and beauty, and the abundance and goodness of its fruit.

480.

And as Jesus entered into a certain village he saw a young cat which had none to care for her, and she was hungry and cried unto him,

and he took her up, and put her inside his garment, and she lay in his bosom.

481.

And when he came into the village he set food and drink before the cat, and she ate and drank, and shewed thanks unto him.

And he gave her unto one of his disciples, who was a widow, whose name was Lorenza, and she took care of her.

482.

And some of the people said,

This man careth for all creatures, are they his brothers and sisters that he should love them ?

And he said unto them,

Verily these are your fellow creatures of the great Household of God,

483.

yea, they are your brethren and sisters, having the same breath of life in the Eternal.

And whosoever careth for one of the least of these, and giveth it to eat and drink in its need, the same doeth it unto me,

484.

and whoso willingly suffereth one of these to be in want, and defendeth it not when evilly entreated, suffereth the evil as done unto me;

for as ye have done in this life, so shall it be done unto you in the life to come.

ESSENES GOSPEL 35

485.

And behold a certain lawyer stood up and tempted him, saying,
Master, what shall I do to gain eternal life?

He said unto him,
What is written in the law ? how readest thou ?

486.

And he answering, said,
Thou shalt not do unto others, as thou wouldst not that they should do unto thee.

Thou shalt love thy God with all thy heart and all thy soul and all thy mind.

Thou shalt do unto others, as thou wouldst not that they should do unto thee.

487.

And he said unto him,
Thou hast answered right, this do and thou shalt live;

on these three commandments hang all the law and the prophets,
for who loveth God, loveth his Neighbour also.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

488.

And Jesus answering said,
A certain man went down from Jerusalem to Jericho, and fell among, thieves,
which stripped him of his raiment and wounded him and departed leaving him half dead.

And by chance there came down a certain priest that way,
and when he saw him he passed by on the one side.

And likewise a Levite also came and looked on him, and passed by on the other side.

489.

But a certain Samaritan, as he journeyed, came where he was,
and when he saw him he had compassion on him.

And went to him and bound up his wounds, pouring in oil and wine,
and set him on his own beast, and brought him to an inn and took care of him.

And on the morrow when he departed he took out two pence,
and gave them to the host, and said,

Take care of him and whatsoever thou spendest more,
when I come again, I will repay thee.

490.

Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?
And he said. He that shewed mercy on him.

Then said Jesus unto him,
Go, and do thou likewise.

491.

Now it came to pass, as they went, that he entered into a certain village,
and a woman named Martha received him into her house.

And she had a sister called Mary, who also sat at Jesus, feet, and heard his word.

But Martha was cumbered about much serving and came to him saying,

Lord, dost thou not care that my sister hath left me to serve alone?
bid her therefore that she may help me.

492.

And Jesus answered and said unto her,
Martha, Martha, thou art careful and troubled about many things,

but one thing is needful,
and Mary hath chosen that good part, which shall not be taken away from her.

493.

Again as Jesus sat at supper with his disciples in a certain city, he said unto them,

As a Table set upon twelve pillars, so am I in the midst of you.

Verily I say unto you, Wisdom buildeth her house and heweth out her twelve pillars.

She doth prepare her bread and her oil, and mingle her wine.

494.

She doth furnish her table.

And she standeth upon the high places of the city, and crieth to the sons and the daughters of men!

Whosoever will, let them turn in hither,
let them eat of my bread and take of my oil, and drink of my wine.

495.

Forsake the foolish and live, and go in the way of understanding.

The veneration of God is the beginning of wisdom,
and the knowledge of the holy One is understanding.

By me shall your days be multiplied, and the years of your life shall be increased.

ESSENES GOSPEL 36-38

496.

On a certain day, early in the morning, Jesus came again into the temple,
and all the people came unto him, and he sat down and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery,
and when they had set her in the midst, they said unto him,

497.

Master, this woman was taken in adultery, in the very acts.

Now Moses in the law commanded us that such should be stoned, but what sayest thou?

This they said, tempting him, that they might have to accuse him.

498.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them,
He that is without sin among you, let him cast the first stone at her.

499.

And again he stooped down and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one,
beginning at the eldest, even unto the last;

and Jesus was left alone, and the woman standing in the midst.

500.

When Jesus had lifted up himself, and saw none but the woman, he said unto her,
Woman, where are those thine accusers? hath no man condemned thee?

She said unto him, No man, Lord.

And Jesus said unto her,
Neither do I condemn thee. From henceforth sin no more; go in peace.

501.

And he spake this parable unto certain which trusted in themselves that they were righteous,
and despised others:

Two men went up into the Temple to pray;
the one a rich Pharisee, learned in the law,
and the other a taxgatherer, who was a sinner.

502.

The Pharisee stood and prayed thus with himself;
God, I thank thee, that I am not as other men are,
extortioners, unjust, adulterers, or even as this taxgatherer.

I fast twice in the week, I give tithes of all that I possess,

503.

And the taxgatherer, standing afar off, would not lift up so much as his eyes unto heaven,
but smote upon his breath, saying,

God be merciful to me a sinner.

504.

I tell you, this man went down to his house justified rather than the other;

for every one that exalteth himself shall be abased;
and he that humbleth himself shall be exalted.

ESSENES GOSPEL 37

505.

Jesus sat in the porch of the Temple,
and some came to learn his doctrine, and one said unto him,

Master, what teachest thou concerning life?

506.

And he said unto them,
Blessed are they who suffer many experiences, for they shall be made perfect through suffering:

they shall be as the angels of God in Heaven and shall die no more,
neither shall they be born any more, for death and birth have no more dominion over them.

507.

They who have suffered and overcome shall be made Pillars in the Temple of my God,
and they shall go out no more.

Verily I say unto you, except ye be born again of water and of fire,
ye cannot see the kingdom of God.

508.

And a certain Rabbi (Nicodemus) came unto him by night for fear of the Jews, and said unto him.
How can a man be born again when he is old?

Can he enter a second time into his mother's womb and be born again ?

509.

Jesus answered,
Verily I say unto you except a man be born again of flesh and of spirit,
he cannot enter into the kingdom of God.

The wind bloweth where it listeth, and ye hear the sound thereof,
but cannot tell whence it cometh or whither it goeth.

510.

The light shineth from the East even unto the West;
out of the darkness, the Sun ariseth and goeth down into darkness again;

so is it with man, from the ages unto the ages.

511.

When it cometh from the darkness, it is that he hath lived before,
and when it goeth down again into darkness, it is that he may rest for a little,
and thereafter again exist.

512.

So through many changes must ye be made perfect, as it is written in the book of Job,
I am a wanderer, changing place after place and house after house,
until I come unto the City and Mansion which is eternal.

513.

And Nicodemus said unto him, How can these things be?

And Jesus answered and said unto him,
Art thou a teacher in Israel, and understandeth not these things?

Verily we speak that which we do know, and bear witness to that which we have seen,
and ye receive not our witness.

514.

If I have told you of earthly things and ye believe not,
how shall ye believe if I tell you of Heavenly things?

No man hath ascended into Heaven, but he that descended out of Heaven,
even the Son-Daughter of man which is in Heaven.

ESSENES GOSPEL 38

515.

And some of his disciples came and told him of a certain Egyptian, a son of Belial,
who taught that it was lawful to torment animals,
if their sufferings brought any profit to men.

516.

And Jesus said unto them,

Verily I say unto you,
they who partake of benefits which are gotten by wronging one of God's creatures,
cannot be righteous:

nor can they touch holy things, or teach the mysteries of the kingdom,
[they] whose hands are stained with blood, or whose mouths are defiled with flesh.

517.

God giveth the grains and the fruits of the earth for food:
and for righteous man truly there is no other lawful sustenance for the body.

518.

The robber who breaketh into the house made by man is guilty,
but they who break into the house made by God,
even of the least of these are the greater sinners.

519.

Wherefore I say unto all who desire to be my disciples,
keep your hands from bloodshed and let no flesh meat enter your mouths,

for God is just and bountiful,
who ordaineth that man shall live by the fruits and seeds of the earth alone.

520.

But if any animal suffer greatly, and if its life be a misery unto it.

Or if it be dangerous to you, release it from its life quickly, and with as little pain as you can,
Send it forth in love and mercy, but torment it not,

and God the Father-Mother will shew mercy unto you,

as ye have shown mercy unto those given into your hands.

521.

And whatsoever ye do unto the Cast of these my children, ye do it unto me.

For I am in them and they are in me,
Yea, I am in all creatures and all creatures are in me.

In all their joys I rejoyce, in all their afflictions I am afflicted.

522.

Wherefore I say unto you:

Be ye kind one to another, and to all the creatures of God.

523.

And it came to pass the day after, that he came into a city called Nain;
and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city,
behold there was a dead man carried out the only son of his mother, and she was a widow:
and much people of the city was with her.

524.

And when the Lord saw her, he had compassion on her, and said unto her,
Weep not, thy son sleepeth.

And he came and touched the bier: and they that bare him stood still.

And he said, Young man, I say unto thee, Arise.

And he that was esteemed dead sat up, and began to speak.
And he delivered him to his mother.

525.

And there came an awe upon all: and they glorified God, saying,

A great prophet is risen up among us;
and God hath visited his people.

ESSENES GOSPEL 39-41

526.

Again Jesus was sitting under the Fig tree, and his disciples gathered round him,
and round them came a multitude of people to hear him,
and said unto them,

Whereunto shall I liken the Kingdom of Heaven ?

527.

And he spake this parable, saying.

The kingdom of Heaven is like to a certain seed, small among seeds,
which a man taketh and soweth in his field,

but when it is grown it becometh a great tree which sendeth forth its branches all around,

528.

which again, shooting downward into the earth take root and grow upward,

till the field is covered by the tree,
so that the birds of the air come and lodge in the branches thereof
and the creatures of the earth find shelter beneath it.

529.

Another parable put he forth unto them, saying,

The kingdom of Heaven is like unto a great treasure hid in a field,
the which when a man findeth he hideth it,

and for joy thereof goeth and selleth all that he hath and buyeth that field,
knowing how great will be the wealth therefrom,

530.

Again is the kingdom of Heaven like to one pearl of great price,
which is found by a merchant seeking goodly pearls,

and the merchant finding it,
sellet all that he hath and buyeth it
knowing how many more times it is worth than that which he gave for it.

531.

Again, the Kingdom of Heaven is like unto a woman who taketh of the incorruptible leaven
and hideth it in three measures of meal,

till the whole is leavened, and being baked by fire, becometh one loaf.

532.

Or, again, to one who taketh a measure of pure wine,
and poureth it into two or four measures of water,

till the whole being mingled becometh the fruit of the vine.

533.

Again, the Kingdom of Heaven is like unto a city built foursquare on the top of a high hill,
and established on a rock,

and strong in its surrounding wall, and its towers and its gates,
which lie to the north, and to the south, and to the east, and to the west.

Such a city falleth not, neither can it be hidden,
and its gates are open unto all, who, having the keys, will enter therein.

534.

And he spake another parable, saying:

The Kingdom of Heaven is like unto good seed that man sowed in his field,
but in the night, while men slept,
his enemy came and sowed tares also among the wheat, and went his way.

But when the blade sprung up and brought forth fruit in the ear,
there appeared the tares also.

535.

And the servants of the householder came unto him and said,
Sir, didst thou not sow good seed in thy field, whence then hath it tares?

And he said unto them, An enemy hath done this.

And the servants said unto him, Wilt thou then that we go and gather them up ?

536.

But he said, Nay,
lest haply while ye gather up the tares, ye root up the good wheat with them.

Let both grow together until the harvest,
and in the time of the harvest I will say to the reapers,

Gather up first the tares and bind them in bundles to burn them and enrich the soil,
but gather the wheat into my barn.

537.

And again he spake, saying,
The kingdom of Heaven is like unto the sowing of seed.

Behold a sower went forth to sow, and as he sowed,
some seeds fell by the wayside, and the fowls of the air came and devoured them.

538.

And others fell upon rocky places without much earth,
and straightway they sprang up because they had no deepness of earth,

and when the sun was risen they were scorched,
and because they had no root they withered away.

539.

And others fell among thorns, and the thorns grew up and choked them.

And others fell upon good ground, ready prepared,
and yielded fruit,
some a hundredfold, some sixty, some thirty.

They who have ears to hear let them hear.

540.

And the disciples came and said unto him,
Why speakest thou unto the multitude in parables?

He answer and said unto them,
Because it is given unto you to know the mysteries of the kingdom of Heaven,
but to them it is not given.

541.

For whosoever hath to him shall be given and he shall have more abundance;
but whosoever hath not, from him shall be taken away even that which he seemeth to have.

Therefore speak I to them in parables because they seeing see not,
and hearing they hear not, neither do they understand.

542.

For in them is fulfilled the prophecy of Esaias. which saith,
Hearing ye shall hear and shall not understand and seeing ye shall see and shall not perceive;

for this people's heart is waxed gross,
and their ears are dull of hearing and their eyes they have closed,

lest at any time they should see with their eyes, and hear with their ears,
and should understand with their heart, and should be converted and I should heal them.

543.

But blessed are your eyes for they see, and your ears for they hear,
and your hearts for they understand.

For verily I say unto you,
That many prophets and righteous men have desired to see those things which ye see,
and have not seen them, and hear those things which ye hear, and have not heard them.

Then Jesus sent the multitude away and his disciples came unto him, saying,
Declare unto us the parable of the field;

544.

and he answered and said unto them,

He that soweth the good seed is the Son of man;
the field is the world, the good seed are the children of the kingdom,
but the tares are the children of the wicked one.

The enemy that sowed them is the devil,
the harvest is the end of the world, and the reapers are the angels.

545.

As therefore the tares are gathered and burned in the fire so shall it be in the end of this world.

The Son of man shall send forth his angels,
and they shall gather out of his kingdom all things that offend, and them which do iniquity,

and shall cast them into a furnace of fire,
and they who will not be purified shall be utterly consumed.

Then shall the righteous shine forth as the Sun in the kingdom of Heaven.

546.

Hear ye also the parable of the sower.

The seed that fell by the wayside is like as when any hear the word of the kingdom,
and understand it not,
then cometh the wicked one and catcheth away that which was sown in their heart.

These are they which received seed by the wayside.

547.

And they that received the seed into stony places,
the same are they that hear the Word and with joy receive it.

Yet have they not root in themselves but endure only a while,
for when tribulation or persecution ariseth because of the Word, by and by they are offended.

They also that received seed among the thorns are they that hear the Word,
and the cares of this world and the deceitfulness of riches choke the Word,
and they become unfruitful.

548.

But they that receive the seed into the good ground,
are they that hear the Word and understand it,

who also bear fruit and bring forth,
some thirty, some sixty, some a hundred fold.

549.

These things I declare unto you of the inner circle;
but to those of the outer in parables.

Let them hear who have ears to hear.

ESSENES GOSPEL 41

550.

And as Jesus was going to Jericho there met him a man with a cage full of birds which he had
caught,
and some young doves.

And he saw how they were in misery having lost their liberty,
and moreover being tormented with hunger and thirst.

551.

And he said unto the man,
What doest thou with these?

And the man answered,
I go to make my living by selling these birds which I have taken.

552.

And Jesus said,

What thinkest thou, if another, stronger than thou or with greater craft,
were to catch thee and bind thee, or thy wife, or thy children, and cast thee into a prison,
in order to sell thee into captivity for his own profit, and to make a living?

553.

Are not these thy fellow creatures, only weaker than thou?

And doth not the same God our Father-Mother care for them as for thee?

Let these thy little brethren and sisters go forth into freedom
and see that thou do this thing no more,
but provide honestly for thy living.

554.

And the man marvelled at these words and at his authority, and he let the birds go free.

So when the birds came forth they flew unto Jesus and stood on his shoulder and sang unto him.

And the man inquired further of his doctrine, and he went his way,
and learnt the craft of making baskets, and by this craft he earned his bread,
and afterwards he brake his cages and his traps, and became a disciple of Jesus.

555.

And Jesus beheld a man working on the Sabbath, and he said unto him,

Man, if thou knowest not the law in the spirit;
but if thou knowest not, thou art accursed and a transgressor of the law.

556.

And again Jesus said unto his disciples,

What shall be done unto these servants, who, knowing their Lord's will,
prepare not themselves for his coming, neither do according to his will?

557.

Verily I say unto you,
They that know their Master's will, and do it not, shall be beaten with many stripes.

But they who not knowing their Master's will, do it not, shall be beaten with but few stripes.

To whomsoever much is given, of them is much required.
And to whom little is given from them is required but little.

558.

And there was a certain man who was blind from his birth.

And he denied that there were such things as Sun, Moon, and Stars, or that colour existed.

And they tried in vain to persuade him that other people saw them;
and they led him to Jesus, and he anointed his eyes and made him to see.

559.

And he greatly rejoiced with wonder and fear, and confessed that before he was blind.

And now after this, he said,
I see all, I know everything,
I am god.

And Jesus again said unto him, How canst thou know all?

560.

Thou canst not see through the walls of thine house, nor read the thoughts of thy fellow men,
nor understand the language of birds, or of beasts.

Thou canst not even recall the events of thy former life, conception, or birth.

Remember with humility how much remains unknown to thee, yea, unseen,
and doing so, thou mayest see more clearly.

ESSENES GOSPEL 42-43

561.

And it came to pass that when Jesus had finished these sayings,
he departed from Galilee and came into the coasts of Judea beyond Jordan;
and great multitudes followed him and he healed them there.

The Pharisees also came unto him, tempting him and saying unto him,
Is it lawful for a man to put away a wife for every cause?

562.

And he answered and said unto them,

In some nations, one man hath many wives, and putteth away whom he will for a just cause;
and in some, a woman hath many husbands, and putteth away whom she will for a just cause;

and in others, one man is joined to one woman, in mutual love,
and this is the first and the better way.

563.

For have ye not read that God who made them at the beginning,
made them male and female, and said,

For this cause shall a man or a woman leave father and mother,
and shall cleave to his wife or her husband, and they twain shall be one flesh.

564.

Wherefore they are no more twain, but one flesh.

What therefore God have joined together, let not man put asunder.

They said unto him,
Why did Moses then command to give a writting of divorcement?

565.

He saith unto them,
Moses because of the hardness of your hearts suffered you to put away your wives.

even as he permitted you to eat flesh, for many causes,
but from the beginning it was not so.

566.

And I say unto you,
Whosoever shall put away a wife, except it be for a just cause,
and shall marry another in her place, committeth adultery.

567.

His disciples say unto him,
If the case of the man be so with his wife it is not good to marry.

But he said unto them,
All cannot receive this saying, save they to whom it is given.

568.

For there are some, celibates who were so born from their mother's womb,
and there are some, which were made celibates of men,

and there be some, who have made themselves celibates for the kingdom of Heaven's sake.

He that is able to receive it, let him receive it.

569.

Then there came unto him little children that he should put his hands on them and bless them,
and the disciples rebuked them.

But Jesus said,
Suffer little children to come unto me and forbid them not,
for of such is the kingdom of Heaven.

And he laid his hands on them and blessed them.

570.

And as he entered into a certain village, there met him ten men that were lepers,
which stood afar off.

And they lifted up their voices, and said,
Jesus Master, have mercy on us.

571.

And when he saw them, he said unto them,
Go, shew yourselves unto the priests.

And it came to pass, that, as they went, they were cleansed.

572.

And one of them, when he saw that he was healed, turned back,
and with a loud voice glorified God and fell down on his face at his feet, giving him thanks:
and he was a Samaritan.

573.

And Jesus answering said,
Were there not ten cleansed? But where are the nine?

There are not found that returned to give glory to God, save this stranger.

574.

And he said unto him,
Arise, go thy way:
thy faith hath made thee whole.

ESSENES GOSPEL 43

575.

And, behold, one came and said unto him,
Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him,

576.

Why callest thou me good?
there is none good but one, that is, God;

but if thou wilt enter into life, keep the commandments.

He saith unto him, which be they?

Jesus said, What teacheth Moses?

577.

Thou shalt not kill,
thou shalt not commit adultery,

thou shalt not steal,
thou shalt not bear false witness,

honor thy father and thy mother,
and thou shalt love thy neighbour as thyself.

578.

The young man saith unto him,
All these things have I kept from my youth up; what lack I yet?

Jesus said unto him, If thou wilt be perfect go and sell that thou hast in abundance, and give to those who have not, and thou shalt have treasure in heaven; and come and follow me.

579.

But when the young man heard that saying, he went away sorrowful, for he had great possessions, yea, more than satisfied his needs.

Then said Jesus unto his disciple,
Verily I say unto you, that the rich man shall hardly enter into the kingdom of Heaven.

580.

And again I say unto you,
It is easier for a camel to go through the 'gate of the needle's eye'
than for a rich person to enter into the kingdom of God.

581.

When his disciples heard it, they were exceedingly amazed, saying,
Who then can be saved?

But Jesus beheld them, and said unto them,
For the carnal mind this is impossible,
but with the spiritual mind all things are possible.

582.

And I say unto you,
Make not to yourselves friends of the Mammon of unrighteousness
that when ye fail they may receive you into their earthly habitations;

but rather of the true riches, even the Wisdom of God,
that so ye may be received into everlasting mansions which fade not away.

583.

Then Peter, said unto him, Behold we have forsaken all and followed thee.

And Jesus said unto them,
Verily I say unto you, that ye which have followed me, in the regeneration,
when the Son of man shall sit in the throne of his glory,

ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,
but the things of this world it is not mine to give.

584.

And everyone that hath forsaken riches, houses, friends,
for the kingdom of Heaven's sake and its righteousness,
shall receive a hundred fold in the age to come and shall inherit everlasting life.

But many that are first shall be last, and many that are last shall be first.

585.

And there came unto him certain of the Scribes and Pharisees
who had seen one of his disciples eat with unwashen hands.

And they found fault,
for the Jews eat not except they have first washen their hands and many other things observe they,
in the washing of Cups and of vessels and of tables.

And they said, Why, walk not all thy disciples after the tradition of the elders,
for we saw one who did eat with unwashed hands?

586.

And Jesus said,
Well hath Moses commanded you to be clean,
and to keep your bodies clean, and your vessels clean,

but ye have added things which oftentimes cannot be observed
by every one at all times and in all places.

587.

Hearken unto me therefore,
not only unclean things entering into the body of man defile the man,

but much more do evil thoughts and unclean, which pour from the heart of man,
defile the inner man and defile others also.

588.

Therefore take heed to your thoughts and cleanse your hearts
and let your food be pure.

These things ought ye to do, and not to leave the others undone.

589.

Whoso breaketh the law of purification of necessity, are blameless,
for they do it not of their own will, neither despising the law which is just and good.

For cleanliness in all things is great gain.

590.

Be ye not followers of evil fashions of the world even in appearance;
for many are led into evil by the outward seeming, and the likeness of evil.

ESSENES GOSPEL 44-45

591.

Again Jesus sat near the sea, in a circle of twelve palm trees, where he oft resorted,
and the Twelve and their fellows came unto him,

and they sat under the shade of the trees,
and the holy One taught them sitting in their midst.

592.

And Jesus said unto them,

Ye have heard what men in the world say concerning me,
but whom do ye say that I am?

593.

Peter rose up with Andrew his brother and said,
Thou art the Christ, the Son of the living God,

who descendeth from heaven
and dwelleth in the hearts of them who believe and obey unto righteousness.

And the rest rose up and said, each after his own manner,
These words are true, so we believe.

594.

And Jesus answered them saying,

Blessed are ye my twelve who believe,
for flesh and blood hath not revealed this unto you,
but the spirit of God which dwelleth in you.

595.

I indeed am the way, the Truth and the Life;
and the Truth understandeth all things.

All truth is in God, and I bear witness unto the truth.

596.

I am the true Rock, and on this Rock do I build my Church,
and the gates of Hades shall not prevail against it,

and out of this Rock shall flow rivers of living water to give life to the peoples of the earth.

Ye are my chosen twelve.

597.

In me, the Head and and Corner stone, are the twelve foundations of my house builded on the rock,
and on you in me shall my Church be built,
and in truth and righteousness shall my Church be established.

And ye shall sit on twelve thrones
and send forth light and truth to all the twelve tribes of Israel after the Spirit,
and I will be with you, even unto the end of the world.

598.

But there shall arise after you, men of perverse minds
who shall through ignorance or through craft, suppress many things which I have spoken unto you,
and lay to me things which I never taught,
sowing tares among the good wheat which I have given you to sow in the world.

599.

Then shall the truth of God endure the contradiction of sinners,
for thus it hath been, and thus it will be.

But the time cometh when the things which they have hidden shall be revealed and made known,
and the truth shall make free those which were bound.

600.

One is your Master, all ye are brethren,
and one is not greater than another in the place which I have given unto you,
for ye have one Master, even Christ,
who is over you and with you and in you,
and there is no inequality among my twelve, or their fellows.

All are equally near unto me.

601.

Strive ye not therefore for the first place, for ye are all first,
because ye are the foundation stones and pillars of the Church,

built on the truth which is in me and in you,
and the truth and the law shall ye establish for all, as shall be given unto you.

Verily when ye and your fellows agree together touching anything in my Name,
I am in the midst of you and with you.

602.

Woe is the time when the spirit of the world entereth into the Church,
and my doctrines and precepts are made void through the corruption of men and of women.

Woe is the world when the Light is hidden.

Woe is the world when these things shall be.

603.

At that time Jesus lifted his voice and said,

I thank thee, O most righteous Parent, Creator of Heaven and Earth,

that though these things are hidden from the wise and the prudent,
they are nevertheless revealed unto babes.

604.

No one knoweth thee, save the Son,
who is the Daughter of man.

None do know the Daughter or the Son save they to whom the Christ is revealed,
who is the Two in One.

605.

Come unto me all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you and learn of me, for I am meek and lowly in heart,
and ye shall find rest unto your souls.

For my yoke is equal and it is easy, my burden is light and presseth not unequally.

ESSENES GOSPEL 45

606.

Then certain of the Scribes and of the Pharisees answered saying,
Master we would see a sign from thee.

But he answered and said unto them,

An evil and adulterous generation seeketh after a sign
and there shall no sign be given to it, but the sign of the prophet Jonas.

607.

Yea, as Jonas was three days and three nights in the whale's belly,
so shall the Son of Man be three days and three nights in the heart of the earth,
and after he shall rise again.

608.

The men of Nineveh shall rise in judgment with this generation and shall condemn it,
because they repented at the preaching of Jonas, and behold a greater than Jonas is here.

609.

The Queen of the South shall rise up in the judgment with this generation, and shall condemn it;
for she came from the uttermost parts of the earth to hear the wisdom of Solomon,
and behold, a greater than Solomon is here.

610.

Again he said:
When the unclean spirit is gone out of any,
he walketh through dry places seeking rest,

and finding none it saith, I will return into my house from whence I came out.

611.

And when he is come he findeth it empty, swept and garnished,
for they asked not the Good Spirit to dwell within them, and be their eternal Guest.

Then he goeth and taketh with him seven other spirits more wicked than himself,
and they enter in and dwell there, and the last state of all such is worse than the first.

612.

Even so shall it be also unto this wicked generation,
which refuseth entrance to the Spirit of God.

For I say unto you, whosoever blasphemeth the Son of Man, it shall be forgiven them;

but whoso blasphemeth the Holy Spirit it shall not be forgiven them either in this age,
or in the next,
for they resist the Light of God, by the false traditions of men

613.

While, he yet talked to the people,
behold his parents and his brethren and his sisters stood without, desiring to speak with him.

Then one said unto him,
Behold thy father and thy mother, and thy brethren and thy sisters stand without,
desiring to speak with thee.

614.

But he answered and said unto him that told him;
Who is my father and who is my mother? and who are my brethren and my sisters?

And he stretched forth his hand towards his disciples and said,

615.

Behold my father and my mother, my brethren and sisters, and my children!

For whosoever shall do the will Of my Parent Who is in Heaven
the same is my father and my mother, my brother and my sister, my son and my daughter.

616.

And there were some Pharisees, who were covetous and proud of their riches,
and he said unto them,

Take heed unto yourselves, and beware of covetousness,
for a man's life consisteth not in the abundance of things which he possesseth.

617.

And he spake a parable unto them, saying,
The ground of a certain rich man brought forth plentifully;

and he thought within himself, saying,
What shall I do, because I have no room where to bestow my fruits?

618.

And he said, This will I do;
I will pull down my barns, and build greater;
and there will I bestow all my fruits and my goods.

And I will say to my soul, thou hast much goods laid up for many years,
take thine ease, drink and be merry.

619.

But God said unto him,
Thou fool, this night thy life shall be required of thee;
then whose shall those things be, which thou hast provided?

620.

So are they that lay up treasures for themselves,
and are not rich in good works to them that need, and are in want.

ESSENES GOSPEL 46-47

621.

After six days, when the Feast of Tabernacles was nigh at hand,
Jesus taketh the twelve and bringeth them up into a high mountain apart,

and as he was praying the fashion of his countenance was changed,
and he was transfigured before them,

and his face did shine as the sun,
and his raiment was white as the light.

622.

And, behold, there appeared unto them Moses and Elias talking with him and spake of the Law,
and of his decease which he should accomplish at Jerusalem.

And Moses spake, saying,
This is he of whom I foretold, saying,

623.

A prophet from the midst of thy brethren, like unto me shall the Eternal send unto you,
and that which the Eternal speaketh unto him, shall he speak unto you,

and unto him shall ye hearken,
and whoso will not obey shall bring upon themselves their own destruction.

624.

Then Peter said unto Jesus, Lord, it is good for us to be here; if thou wilt let us make here three
tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold a bright cloud overshadowed them,
and twelve rays as of the sun issued from behind the cloud,
and a voice came out of the cloud, which said,

This is my beloved Son, in whom I am well pleased;
hear ye him.

625.

And when the disciples heard it, they fell on their faces and were sore amazed,
and Jesus came and touched them and said,
Arise and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.
And the six glories were seen upon him.

626.

And Jesus said unto them,
Behold a new law I give unto you, which is not new but old.

Even as Moses gave the Ten Commandments to Israel after the flesh,
so also I give unto you the Twelve for the Kingdom of Israel after the Spirit.

627.

For who are the Israel of God?

Even they of every nation and tribe who work righteousness,
love mercy and keep my commandments,
these are the true Israel of God.

628.

And standing upon his feet, Jesus spake, saying:

Hear O Israel,
JOVA, thy God is One;
many are My seers, and My prophets.

In Me all live and move, and have subsistence.

629.

Ye shall not take away the life of any creature for your pleasure,
nor for your profit, nor yet torment it.

Ye shall not steal the goods of any,
nor gather lands and riches to yourselves, beyond your need or use.

630.

Ye shall not eat the flesh, nor drink the blood of any slaughtered creature,
nor yet any thing which bringeth disorder to your health or senses.

Ye shall not make impure marriages, where love and health are not,
nor yet corrupt yourselves, or any creature made pure by the Holy.

631.

Ye shall not bear false witness against any,
nor wilfully deceive any by a lie to hurt them.

Ye shall not do unto others, as ye would not that others should do unto you.

632.

Ye shall worship One Eternal, the Father-Mother in Heaven, of Whom are all things,
and reverence the holy Name.

Ye shall revere your fathers and your mothers on earth, whose care is for you,
and all the Teachers of Righteousness.

633.

Ye shall cherish and protect the weak, and those who are oppressed,
and all creatures that suffer wrong.

Ye shall work with your hands the things that are good and seemly;
so shalt ye eat the fruits Of the earth, and live long in the land.

634.

Ye shall purify yourselves daily and rest the Seventh Day from labour,
keeping holy the Sabbaths and the Festival of your God.

Ye shall do unto others as ye would that others should do unto you.

635.

And when the disciples heard these words, they smote upon their breasts, saying:
Wherein we have offended.
O God forgive us:
and may thy wisdom, love and truth within us incline our hearts to love and keen this Holy Law.

636.

And Jesus said unto them,
My yoke is equal and my burden light,
if ye will to bear it, to you it will be easy.

Lay no other burden on those that enter into the kingdom,
but only these necessary things.

637.

This is the new Law unto the Israel of God,
and the Law is within, for it is the Law of Love,
and it is not new but old.

Take heed that ye add nothing to this law, neither take anything from it.

638.

Verily I say unto you, they who believe and obey this law shall be saved,
and they who know and obey it not, shall be lost.

But as in Adam all die so in Christ shall all be made alive. And the disobedient shall be purged
through many fires; and they who persist shall descend and shall perish eternally.

639.

And as they came down from the mountain, Jesus charged them, saying,
Tell the vision to no man, until the Son of man be risen again from the dead.

His disciples asked him, saying,
Why then say the scribes that Elias must first come?

640.

And Jesus answered and said unto them,

Elias truly shall first come and restore all things.

But I say unto you, that Elias is come already,
and they knew him not, but have done unto him whatsoever they listed.
Likewise shall also the Son of man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist.

ESSENES GOSPEL 47

641.

And when they were come down from the Mount, one of his disciples asked him,
Master, if a man keep not all these commandments shall he enter into Life?

And he said, the Law is good in the letter without the spirit is dead,
but the spirit maketh the letter alive.

Take ye heed that ye obey from the heart, and in the spirit of love,
all the Commandments which I have given unto you.

642.

It hath been written, Thou shalt not kill,
but I say unto you, if any hate and desire to slay, they are guilty of the law,
yea, if they cause hurt or torture to any innocent creature they are guilty,

But if they kill to put an end to suffering which cannot be healed,
they are not guilty, if they do it quickly and in love.

643.

It hath been said, Thou shalt not steal,
but I say unto you, if any, not content with that which they have,
desire and seek after that which is another's
or if they withhold that which is just from the worker,

they have stolen in their heart already,
and their guilt is greater than that of one who stealeth a loaf in necessity, to satisfy his hunger.

644.

Again ye have been told, Thou shalt not commit adultery,
but I say unto you, if man or woman join together in marriage with unhealthy bodies,
and beget unhealthy offspring,

they are guilty, even though they have not taken their neighbour's spouse:

and if any have not taken a woman who belongeth to another,
but desire in their heart and seek after her, they have committed adultery already in spirit.

645.

And again I say unto you,
if any desire and seek to possess the body of any creature for food, or for pleasure, or for profit,
they defile themselves thereby.

Yea, and if a man telleth the truth to his neighbour in such wise as to lead him into evil,
even though it be true in the letter, he is guilty.

646.

Walk ye in the spirit,
and thus shall ye fulfil the law and be meet for the kingdom.

647.

Let the Law be within your own hearts rather than on tables of memorial;
which things nevertheless ye ought to do
and not to leave the other undone

for the Law which I have given unto you is holy, just and good,
and blessed are all they who obey and walk therein.

648.

God is Spirit, and they who worship God must worship in spirit and in truth,
at all times, and in all places.

649.

And he spake this parable unto them who were rich, saying,
There was a certain rich man, which was clothed in purple, and fine linen,
and fared sumptuously every day.

650.

And there was a certain beggar named Lazarus,
which was laid at his gate, full of sores.

And desiring to be fed with the crumbs which fell from the rich man's table;
moreover the dogs came and licked his sores.

651.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom;
the rich man also died, and was buried with great pomp.

And in Hades he lift up his eyes, being in torments,
and seeth Abraham afar off, and Lazarus in his bosom.

652.

And he cried and said, Father Abraham, have mercy on me,
and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue,
for I am tormented in this place.

But Abraham said,
Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil
things:
but now he is comforted, and thou art tormented.

653.

And thus are the changes of life for the perfecting of souls.

And beside all this, between us and you there is a great gulf fixed,
so that they which would pass from hence to you cannot;

neither can they pass to us, that would come from thence,
till their time be accomplished.

654.

Then he said,
I pray thee therefore, father, that thou wouldest send him to my Father's house;
for I have five brethren, that he may testify unto them,
lest they also came into this place of torment.

Abraham saith unto him,
They have Moses and the prophets; let them hear them.

655.

And he said, Nay, father Abraham;
but if one went unto them from the dead, they will repent.

And Abraham said unto him,
if they hear not Moses and the prophets, neither will they be persuaded,
though one rose from the dead.

ESSENES GOSPEL 48-49

656.

And it came to pass as Jesus had been teaching the multitudes,
and they were hungry and faint by reason of the heat of the day,
that there passed by that way a woman on a camel laden with melons and other fruits.

657.

And Jesus lifted up his voice and cried,
O ye that thirst, seek ye the living water which cometh from Heaven,
for this is the water of life, which whoso drinketh thirsteth not again.

658.

And he took of the fruit, five melons and divided them among the people,
and they eat, and their thirst was quenched,
and he said unto them,

If God maketh the sun to shine, and the water to fill out these fruits of the earth,
shall not the Same be the Sun of your souls,
and fill you with the water of life?

659.

Seek ye the truth and let your souls be satisfied.

The truth of God is that water which cometh from heaven,
without money and without price, and they who drink shall be satisfied.

660.

And those whom he fed were one thousand men, women and children,
and none of them went home ahungered or athirst;
and many that had fever were healed.

661.

At that time Jesus went on the Sabbath day through the cornfields,
and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw it, they said unto him,
Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

662.

And he said unto them,
Have ye not read what David did, when he was an hungered and they that were with him;
how he entered into the house of God and did eat the shewbread,
which was not lawful for him to eat,
neither for them which were with him, but only for the priests?

663.

Or have yet not read in the law,
how that on the Sabbath days the priests in the Temple do work on the Sabbath and are blameless?

But I say unto you,
That in this place is one greater than the Temple.

664.

But if ye had known what this meaneth,
I will have mercy and not sacrifice,
ye would not have condemned the guiltless.

For the Son of man is Lord even of the Sabbath.

665.

And when he was departed thence, he went into their synagogue.

And, behold, there was a man which had his hand withered.

And they asked him, saying, is it lawful to heal on the Sabbath days?
that they might accuse him.

666.

And he said unto them,
What man shall there be among you that shall have but one sheep,
and if it fall into a pit on the Sabbath day will he not lay hold on it and lift it out?

And if ye give help to a sheep, shall ye not also to a man that needeth?

667.

Wherefore it is lawful to do well on the Sabbath day.

Then saith he to the man,
Stretch forth thine hand.

And he stretched it forth, and it was restored whole, like as the other.

668.

Then the Pharisees went out and held a council against him, how they might destroy him.

But when Jesus knew it, he withdrew himself from thence;
and great multitudes followed him, and he healed their sick and infirm,
and charged them that they should not make it known.

669.

So it was fulfilled, which was spoken by Esaias the prophet, saying,

Behold my servant, whom I have chosen;
my beloved, in whom my soul is well pleased;
I will put my spirit upon him and he shall shew judgment to the Gentiles.

670.

He shall not strive nor cry, neither shall any man hear his voice in the streets.

A bruised reed shall he not break,
and smoking flax shall he not quench till he send forth judgment unto victory.

And in his Name shall the Gentiles trust.

671.

And the Feast of the Passover was at hand.

And it came to pass that some of the disciples being masons,
were set to repair one of the chambers of the Temple.

672.

And Jesus was passing by, and they said unto him,

Master, Sees't thou these great buildings and what manner of stones are here,
and how beautiful is the work of our ancestors?

673.

And Jesus said,
Yea, it is beautiful and well wrought are the stones,
but the time cometh when not one stone shall be left on another,
for the enemy shall overthrow both the city and the Temple.

674.

But the true Temple is the body of man in which God dwelleth by the Spirit,
and when this Temple is destroyed, in three days,
God raiseth up a more glorious temple, which the eye of the natural man perceiveth not.

675.

Know ye not that ye are the temples of the holy spirit?
and whoso destroyeth one of these temples the same shall be himself destroyed.

676.

And some of the scribes, hearing him, sought to entangle him in his talk and said,

If thou wouldst put away the sacrifices of sheep and oxen and birds,
to what purpose was this Temple built for God by Solomon,
which has been now forty and six years in restoring?

677.

And Jesus answered and said,

It is written in the prophets,
My house shall be called a house of prayer for all nations,
for the sacrifice of praise and thanksgiving.

But ye have made it a house of slaughter and filled it with abominations.

678.

Again it is written,
From the rising of the sun unto the setting of the same, my name shall be great among the Gentiles,
and incense with a pure offering shall be offered unto me.

But ye have made it a desolation with your offerings of blood
and used the sweet incense only to cover the ill savour thereof.

679.

I am come not to destroy the law but to fulfil it.

Know ye not what is written?

Obedience is better than sacrifice,
and to hearken than the fat of rams.

680.

I, the Lord, am weary of your burnt offerings and vain oblations,
your hands are full of blood.

And is it not written, what is the true sacrifice?

681.

Wash you and make you clean and put away the evil from before mine eyes, cease to do evil, learn
to do well. Do justice for the fatherless and the widow and all that are oppressed.

So doing ye shall fulfil the law.

682.

The day cometh when all that which is in the outer court, which pertaineth to blood offerings, shall
be taken away and pure worshippers shall worship the Eternal in purity and in truth.

683.

And they said,
Who art thou that seekest to do away with the sacrifices, and despiseth the seed of Abraham?
From the Greeks and the Egyptians hast thou learnt this blasphemy?

684.

And Jesus said,
Before Abraham was, I am.

685.

And they refused to listen and some said, he is inspired by a demon,
and others said, he is mad;
and they went their way and told these things to the priests and elders.

And they were wroth, saying, He hath spoken blasphemy.

ESSENES GOSPEL 50-51

686.

Then spake Jesus again unto them, saying,

I am the Light of the world:

he that followeth me shall not walk in darkness, but shall have the light of life.

687.

The Pharisees therefore said unto him,

Thou bearest record of thyself thy record is not true.

688.

Jesus answered and said unto them,

Though I bear record of myself, yet my record is true:

for I know whence I came, and whither I go:

but ye cannot tell whence I come, and whither I go.

689.

Ye judge after the flesh; I judge no man.

And yet if I judge, my judgment is true:

for I am not alone, but I come from the Father-Mother who sent me.

690.

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself, John bore witness of me,

and he is a prophet, and the Spirit of truth that sent me bareth witness of me.

691.

Then said they unto him, Where is thy Father and thy Mother?

Jesus answered,

Ye neither know me, nor my Parent:

If ye had known me, ye should have known my Father and my Mother also.

692.

And one said, shew us the Father, shew us the Mother, and we will believe thee.

And he answered saying,

if thou hast seen thy brother and felt his love, thou hast seen the Father,

if thou hast seen thy sister and felt her love thou hast seen the Mother.

693.

Far and near, the All Holy knoweth their own,

yea, in each of you, the Fatherhood and the Motherhood may be seen,

for the Father and the Mother are One in God.

694.

These words spake Jesus in the treasury, as he taught in the temple.
And no man laid hands on him; for his hour was not yet come.

Then said Jesus again unto them,

I go my way, and ye shall seek me, and shall die in your sins;
whither I go, ye cannot come.

695.

Then said the Jews, Will he kill himself?
because he said, Whither I go, ye cannot come.

And he said unto them,
Ye are from beneath;
I am from above;

696.

ye are of this world;
I am not of this world.

I said therefore unto you, that ye shall die in your sins;
for if ye believe not that I am of God, ye shall die in your sins.

Then said they unto him, Who art thou?

697.

And Jesus said unto them,
Even the Same that I said unto you from the beginning.

I have many things to say which shall judge you:

but the Holy One that sent me is true;
and I speak to the world those things which I have heard from above.

698.

Then said Jesus unto them,

When ye have lifted up the Son of man,
then shall ye know that I am sent of God, and that I do nothing of myself;

but as the All Holy hath taught me, I speak these things.

699.

Who sent me is with me:
the All Holy hath not left me alone;
for I do always those things that please the Eternal.

As he spake these words, many believed on him, for they said,
He is a Prophet sent from God.
Him let us hear.

ESSENES GOSPEL 51

700.

Then said Jesus to those Jews which believed on him,

If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

701.

They answered him, We be Abraham's seed, and were never in bondage to any man:
how sayest thou, Ye shall be made free?

702.

Jesus answered them,
Verily, verily, I say unto you,
Whosoever committeth sin is the servant of sin.

703.

And the servant abideth not in the house for ever:
but the Son even the Daughter abideth ever.

If the Son therefore shall make you free, ye shall be free indeed.

704.

I know that ye are Abraham's seed after the flesh;
but ye seek to kill me, because my word hath no place in you.

I speak that which I have seen with my Parent and ye do that which ye have seen with your parent.

705.

They answered and said unto him, Abraham is our father.

Jesus said unto them,
If ye were Abraham's children, ye would do the works of Abraham.

706.

But now ye seek to kill me,
a man that hath told you the truth, which I have heard of God:

this did not Abraham.
Ye do the deeds of your father.

707.

Then said they to him, We be not born of fornication;
we have one Father, even God.

708.

Jesus said unto them,
If God were your Parent, ye would love me:
for I proceeded forth and came from God;

neither came I of myself, but the All Holy sent me.

709.

Why do ye not understand my speech?
even because ye cannot hear my word.

Ye are of your father the devil, and the lusts of your father ye will do.

710.

He was a murderer from the beginning,
and abode not in the truth, because there is no truth in him.

When he speaketh a lie, he speaketh of his own;
for he is a liar, and the father of it.

711.

And because I tell you the truth, ye believe me not.

As Moses lifted up the Serpent in the wilderness,
so must the Son and Daughter of man be lifted up,
that whosoever gazeth, believing should not perish, but have everlasting life.

712.

Which of you convicteth me of sin ?

And if I say, the truth, why do ye not believe me?

He that is of God heareth God's words:
ye therefore hear them not, because ye are not of God.

713.

Then answered the Jews, and said unto him,
Say we not well that thou art a Samaritan, and hath a demon?

714.

Jesus answered,
I have not a demon;
but I honour the All Holy, and ye do dishonour me.

And I seek not mine own glory, but the glory of God.
But there is one who judgeth.

715.

And certain of the Elders and Scribes from the Temple came unto him saying,

Why do thy disciples teach men that it is unlawful to eat the flesh of beasts
though they be offered in sacrifice as ordained by Moses.

716.

For it is written, God said to Noah,
The fear and the dread of you shall be upon every beast of the field,
and every bird of the air, and every fish of the sea, into your hand they are delivered.

717.

And Jesus said unto them,
Ye hypocrites, well did Esaias speak of you, and your forefathers, saying,

This people draweth nigh unto Me, with their mouths, and honour me with their lips,
but their heart is far from me,

for in vain do they worship Me teaching and believing, and teaching for divine doctrines,
the commandments of men in my name but to satisfy their own lusts.

718.

As also Jeremiah bear witness when he saith, concerning blood offerings and sacrifices,

I the Lord God commanded none of these things in the day that ye came out of Egypt,
but only this I commanded you to do, righteousness,

walk in the ancient paths,
do justice, love mercy, and walk humbly with thy God.

719.

But ye did not hearken to Me,
Who in the beginning gave you all manner of seed,
and fruit of the trees and seed having been for the food and healing of man and beast.

And they said, Thou speakest against the law.

720.

And he said against Moses indeed I do not speak nor against the law,
but against them who corrupted his law, which he permitted for the hardness of your hearts.

But, behold, a greater than Moses is here!

and they were wrath and took up stones to cast at him.
And Jesus passed through their midst and was hidden from their violence.

The Gospel of the Perfect

CHAPTER TWENTY FOUR
Divisions 721-755

ESSENES GOSPEL 52-54

721.

Another time Jesus said,
Verily, verily, I say unto you,
If a man keep my saying, he shall never see death.

722.

Then said the Jews unto him,
Now we know that thou hast a demon.

Abraham is dead, and the prophets;
and thou sayest, If a man keep my saying, he shall never taste of death.

Art thou greater than our father Abraham, which is dead?
And the Prophets are dead: whom makest thou thyself?

723.

Jesus answered,
If I honour myself, my honour is nothing:
it is my Father that honoureth me;

of whom ye say, that he is your God:

724.

Yet ye have not known him; but I know him:

and if I should say I know him not, I shall be a liar like unto you;
but I know the All Holy and am known of the Eternal.

Your father Abraham rejoiced to see my day; and he saw it, and was glad.

725.

Then said the Jews unto him,
Thou art not yet forty five years old, and hast thou seen Abraham?

Jesus said unto them,
Verily, verily, I say unto you, Before Abraham was, I am.

726.

And he said unto them,
The All Holy hath sent you many prophets,
but ye rose against them that were contrary to your lusts, reviling some and slaying others.

Then took they up stones to cast at him:
but Jesus was hidden, and went out of the temple,
through the midst of them, and so again passed unseen by them.

727.

Again when his disciples were with him in a place apart,
one of them asked him concerning the kingdom, and he said unto them:

As it is above, so it is below.
[As it is within, so it is without.]
As on the right hand, so on the left.
[As it is before, so it is behind.]

As with the great, so with the small.
As with the male, so with the female.

728.

When these things shall be seen, then ye shall see the kingdom of God.

For in me there is neither Male nor Female,
but both are One in the All perfect.

The woman is not without the man, nor is the man without the woman.

729.

Wisdom is not without love, nor is love without wisdom.

The head is not without the heart, nor is the heart without the head,
in the Christ who atoneth all things.

For God hath made all things by number, by weight, and by measure,
corresponding, the one with the other.

730.

These things are for them that understand, to believe.

If they understand not, they are not for them.

For to believe is to understand, and to believe not, is not to understand.

ESSENES GOSPEL 53

731.

And at another time as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him saying,
Master, who did sin, this man, or his parents, that he was born blind?

732.

Jesus answered,
To what purport is it, whether this man sinned, or his parents,
so that the works of God are made manifest in him?

I must work the works of my Parent who sent me, while it is day;
the night cometh, when no man can work.

As long as I am in the world, I am the Light of the world.

733.

When he had thus spoken, he spat on the ground, and mingled clay with the spittle, and he anointed the eyes of the blind man with the clay

And said unto him,
Go, wash in the pool of Siloam (this meaneth by interpretation, Sent.)

He went his way therefore, and washed, and came seeing.

734.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he:
others said, He is like him:
but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

735.

He answered and said,
A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash:
and I went and washed, and I received sight.

Then said they unto him, Where is he?

He said, I know not where he is, that made me whole.

736.

Then came to Him certain of the Sadducees, who deny that there is a resurrection, and they asked him saying,

Master, Moses wrote unto us, if any man's brother die having a wife and leaving no children, that his brother should take his wife and raise up seed to his brother.

737.

Now there were six brethren, and the first took a wife and he died childless:

And the second took her to wife and he died childless:

And the third, even unto the sixth, and they died also leaving no children.
Last of all the woman died also.

738.

Now in the resurrection, whose of them is she, for the six had her to wife?

And Jesus answered them saying,
Whether a woman with six husbands, or a man with six wives, the case is the same.

For the children of this world marry, and are given in marriage.

739.

But they, which being worthy, attain to the resurrection from the dead, neither marry, nor are given in marriage,

neither can they die any more, for they are equal to the angels and are the children of God, being the children of the resurrection.

740.

Now, that the dead are raised, even Moses shewed at the bush,
when he called the Lord [*God*], the God Abraham, Isaac, and Jacob,

for he is not the God of the dead, but of the living,
for all live unto Him.

ESSENES GOSPEL 54.1

741.

Then they brought to the Pharisees him that aforetime was blind.

And it was the Sabbath day when Jesus made the clay, and opened his eyes.

742.

Then again the Pharisees also asked him how he had received his sight.

He said unto them, He put clay upon mine eyes, and I washed, and do see.

743.

Therefore said some of the Pharisees,
This man is not of God, because he keepeth not the Sabbath day.

Others said, how can a man that is a sinner do such miracles?

And there was a division among them.

744.

They say unto the blind man again,
What sayest thou of him, that he hath opened thine eyes?

He said, He is a prophet.

745.

But the Jews did not believe concerning him, that he had been blind, and received his sight,
until they called the parents of him that had received his sight.

And they asked them, saying,
Is this your son, who ye say was born blind? how then doth he now see?

746.

His parents answered them and said,
We know that this is our son, and that he was born blind;
but by what means he now seeth we know not; nor who hath opened his eyes;

he is of age; ask him,
he shall speak for himself.

747.

These words spake his parents, because they feared the Jews;
for the Jews had agreed already,
that if any man did confess that he was the Christ he should be put out of the synagogue.

Therefore said his parents, He is of age? ask him.

748.

Then again called they the man that was blind, and said unto him,
Give God the praise: we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not;
one thing I know, that, whereas I was blind, now I see.

749.

Then said they to him again, What did he to thee? how opened he thine eyes?

He answered them, I have told you already, and ye did not hear:
wherefore would ye hear it again? will ye also be his disciples?

750.

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

We know that God spake unto Moses:
as for this fellow, we know not from whence he is.

751.

The man answered and said unto them,
Why herein is a marvellous thing,
that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners;
But if any man be a worshipper of God, and doeth his will, him he heareth.

752.

Since the world began was it not heard that any man opened the eyes of one that was born blind.
If this man were not of God, he could do nothing.

They answered and said unto him,
Thou wast altogether born in sins, and dost thou teach us?

And they cast him out.

753.

Jesus heard that they had cast him out; and when he had found him, he said unto him,
Dost thou believe on the Son of God ?

He answered and said,
Who is he, Lord, that I might believe on him.

754.

And Jesus said unto him,
Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe.
And he worshipped him.

755.

And Jesus said,
For judgment I am come into this world, that they which see not might see;
and that they which see might be made blind.

And some of the Pharisees which were with him heard these words, and said unto him,
Are we blind also?

ESSENES GOSPEL 54.2 - 55

756.

And Jesus, when he came to a certain place where seven palm trees grew,
gathered his disciples around him,
and to each he gave a number and a name which he only knew who received it.

757.

And he said unto them,
Stand ye as pillars in the House of God,
and shew forth the order according to your numbers which ye have received.

And they stood around him, and they made a body four square,
and they counted the number, and could not.

758.

And they said unto him, Lord we cannot.

And Jesus said,
Let him who is greatest among you be even as the least,
and the symbol of that which is first be as the symbol of that which is last.

759.

And they did so, and in every way was there equality,
and yet each bore a different number
and the one side was as the other, and the upper was as the lower,
and the inner as the outer.

760.

And the Lord said,
It is enough.

Such is the House of the wise Master Builder.
Foursquare it is, and perfect.

Many are the Chambers, but the House is one.

761.

Again consider the Body of man, which is a Temple of the Spirit.

For the body is one,
united to its head, which with it is one body.

And it has many members,
yet, all are one body and the one Spirit ruleth and worketh in all;
so also in the kingdom.

762.

And the head doth not say to the bosom, I have no need of thee,
nor the right hand to the left, I have no need of thee,
nor the left foot to the right, I have no need of thee;

neither the eyes to the ears, we have no need of you,
nor the mouth to the nose, I have no need for thee.

763.

For God hath set in the one body every member as is fitting.

If the whole were the head, where were the breasts?
If the whole were the belly, where were the feet?

yea, those members which some affirm are less honourable,
upon them hath God bestowed the more honour.

764.

And those parts which some call uncomely,
upon them hath been bestowed more abundant comeliness, that they may care one for the other;

so, if one member suffers, all members suffer with it,
and if one member is honoured all members rejoice.

765.

Now ye are my Body;
and each one of you is a member in particular,
and to each one of you do I give the fitting place,

and one Head over all, and one Heart the centre of all,
that there be no lack nor schism,

that so with your bodies, your souls, and your spirits,
ye may glorify the All Parent through the Divine Spirit which worketh in all and through all.

ESSENES GOSPEL 55

766.

At that time there passed by the way a shepherd leading his flock to the fold;

and Jesus took up one of the young lambs in his arms
and talked to it lovingly and pressed it to his bosom.

767.

And he spake to his disciples saying:

I am the good shepherd and know my sheep and am known of mine.

As the Parent of all knoweth me,
even so know I my sheep, and lay down my life for the sheep.

768.

And other sheep I have, which are not of this fold;

them also must I bring,
and they shall hear my voice, and there shall be one flock and one shepherd.

769.

I lay down my life, that I may take it again.

No man taketh it from me, but I lay it down of myself.

I have power to lay my body down and I have power to take it up again.

770.

I am the good shepherd;

the good shepherd feedeth his flock,
he gathereth his lambs in his arms and carrieth them in his bosom
and gently leadeth those that are with young,

771.

Yea, the good shepherd giveth his life for the sheep.

772.

But he that is an hireling, and not the shepherd,
whose own the sheep are not,

seeth the wolf coming and leaveth the sheep and fleeth,
and the wolf catcheth them and scattereth the sheep.

The hireling fleeth because he is an hireling, and careth not for the sheep.

773.

I am the door:
by me all who enter shall be safe, and shall go in and out and find pasture.

The evil one cometh not but for to steal and to kill and destroy;
I am come that they might have life, and that they might have it more abundantly.

774.

He that entereth in by the door,
is the shepherd of the sheep, to whom the porter openeth,

and the sheep hear his voice, and he calleth his sheep by name,
and leadeth them out, and he knoweth the number.

775.

And when he putteth forth his sheep
he goeth before them and the sheep follow him for they know his voice.

And a stranger will they not follow,
but will flee from him, for they know not the voice of strangers.

776.

This parable spake Jesus unto them,
but they understood not what things they were which he spake unto them.

Then said Jesus unto them again,

777.

My sheep hear my voice, and I know them,
and they follow me,

and I give unto them eternal life and they shall never perish,
neither shall any man pluck them out of my hand.

778.

My Parent who gave them me,
is greater than all and no man is able to pluck them out of my Parent's hand.

I and my Parent are one.

779.

Then the Jews took up stones again to stone him.

Jesus answered them,
Many good works have I shewed you from my Parent,

for which of those works do ye stone me?

780.

The Jews answered him, saying,

For a good work we stone thee not,
but for blasphemy, because that thou being a man maketh thyself equal with God.

781.

Jesus answered them,
Said I that I was equal to God?

Nay, but I am one with God.

Is it not written in the Scripture, I said, Ye are gods?

782.

If he called them gods, unto whom the word of God came,
and the Scripture cannot be broken,

say ye of him, whom the Parent of all hath sanctified and sent into the world,
Thou blasphemest;

because I said I am the Son of God, and therefore one with the All Parent?

783.

If I do not the works of my Parent believe me not,
but if I do, though ye believe not me, believe the works,
that ye may know and believe that the Spirit of the great Parent is in me, and I in my Parent.

784.

Therefore they sought again to take him,
but he escaped out of their hands and went away again beyond Jordan,
into the place where John at first baptized and there he abode.

785.

And many resorted unto him, and said,
John, indeed did not miracle,
He is the Prophet that should come.

And many believed on him.

ESSENES GOSPEL 56 - 57.1

786.

Now a certain man was sick,
named Lazarus of Bethany, the town of Mary and her sister Martha.

(It was that Mary who anointed the Lord with ointment and wiped his feet with her hair,
whose brother Lazarus was sick).

Therefore his sisters sent unto him saying, Lord, behold he whom thou lovest is sick.

787.

When Jesus heard that, he said,
This sickness is not unto death,
but that the glory of God might be manifest in him.

788.

Now Jesus loved Mary and her sister and Lazarus.

When he heard that he was sick,
he abode two days still in the same place where he was.

Then after that, saith he to his disciples,
Let us go into Judea again.

789.

His disciples said unto him,
Master, the Jews of late sought to stone thee and goest thou thither again?

Jesus answered,
Are there not twelve hours in the day?

790.

If any man walketh in the day he stumbleth not,
because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.

791.

These things said he, and after that he saith unto them,
Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

Then said his disciples, Lord if he sleep, he shall do well.

And a messenger came unto him saying, Lazarus is dead.

792.

Now when Jesus came, he found that he had lain in the grave four days already
(Bethany was nigh unto Jerusalem, about fifteen furlongs off).

And many of the Jews came to Martha and Mary to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him,
but Mary sat still in the house.

793.

Then said Martha unto Jesus,
Lord if thou hadst been here my brother had not died.

But I know that even now,
whatsoever thou wilt ask of God, God will give it thee.

794.

Jesus saith unto her, Thy brother sleepeth, and he shall rise again.

Martha said unto him,
I know that he shall rise again, at the resurrection at the last day.

795.

Jesus said unto her,
I am the resurrection and the life,
he that believeth in me, though he were dead yet shall he live.

I am the Way, the Truth and the Life,
and whosoever liveth and believeth in me shall never die.

796.

She saith unto him, Yea, Lord :
I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said she went her way and called Mary her sister secretly saying,
The Master is come and calleth for thee.

As soon as she heard that she arose quickly and came unto him.

797.

Now Jesus was not yet come into the town,
but was in that place where Martha met him.

The Jews then which were with her in the house and comforted her,
when they saw Mary that she arose up hastily and went out, followed her saying,

She goeth unto the grave to weep there.

798.

Then when Mary was come to where Jesus was,
and saw him she fell down at his feet, saying unto him,

Lord if thou hadst been here my brother had not died.

799.

When Jesus therefore saw her weeping and the Jews also weeping that came with her,
he groaned in the spirit and was troubled.

And said, Where have ye laid him?

They said unto him, Lord, come and see, and Jesus wept.

800.

Then said the Jews,
Behold, how he loved him!

And some of them said,
Could not this man which opened the eyes of the blind,
have caused that even this man should not have died?

801.

Jesus therefore groaning again in himself
(for he feared that he might be already dead) cometh to the grave.

It was a cave and a stone lay upon it.

Jesus said,
Take ye away the stone. Martha, the sister of him supposed to be dead, saith unto him,

Lord by this time he stinketh, for he hath been dead four days.

802.

Jesus saith unto her,
Said I not unto thee, that if thou wouldest believe thou shouldst see the glory of God?

Then they took away the stone from the place where Lazarus was laid.

803.

And Jesus lifted up his eyes and chanting, invoked the great Name, and said,

My Parent, I thank Thee that thou has heard me.

And I know that Thou hearest me always,
but because of the people which stand by
I call upon Thee that they may believe that Thou hast sent me.

804.

And when he had thus spoken he cried with a loud voice,
Lazarus come forth.

And he that was as dead came forth bound hand and foot with graveclothes,
and his face was bound about with a napkin.

805.

Jesus said unto them,
Loose him and let him go.

When the thread of life is cut indeed, it cometh not again,
but when it is whole there is hope.

Then many of the Jews which came to Mary and had seen the things which Jesus did,
believed on him.

ESSENES GOSPEL 57

806.

At the same time came the disciples unto Jesus, saying,
who is the greatest in the Kingdom of Heaven?

And Jesus called a little child unto him and set him in the midst of them and said,
Verily I say unto you,
except ye be converted and become innocent and teachable as little children,
ye shall not enter into the Kingdom of Heaven.

807.

Whosoever therefore shall humble himself as this little child,
the same is the greatest in the Kingdom of Heaven.

And whoso shall receive one such little child in my name receiveth me.

808.

Woe unto the world because of offenses!

For it must needs be that offences come,
but woe to that man by whom the offence cometh.

809.

Wherefore if thy lust, or thy pleasure do offend others,
cut them off and cast them from thee,

it is better for thee to enter into life without,
rather than having that which will be cast into everlasting fire.

810.

Take heed that ye neglect not one of these little ones,
for I say unto you,

That in heaven their angels do always behold the face of God.

For the Son of man is come to save that which was lost.

811.

How think ye?

If a man have a hundred sheep, and one of them be gone astray,
doth he not leave the ninety and nine and go into the mountains and seek that which is gone astray?

812.

And if so be that he find it, verily I say unto you,
he rejoiceth more over that sheep than over the ninety and nine which went not astray.

Even so it is not the will of your Parent, Who is in heaven,
that one of these little one should perish.

813.

And there were certain men of doubtful mind, came unto Jesus, and said unto him:

Thou tellest us that our life and being is from God,
but we have never seen God, nor do we know of any God.

814.

Canst thou shew us Whom thou callest the Father-Mother, one God?

We know not if there be a God.

815.

Jesus answered them, saying, Hear ye this parable of the fishes.

The fishes of a certain river communed with one another, saying,

They tell us that our life and being is from water,
but we have never seen water, we know not what water is.

816.

Then some among them, wiser than the rest, said:

We have heard there dwelleth in the sea a wise and learned Fish, who knoweth all things.

Let us journey to him, and ask him to shew us what water is.

817.

So several of them set out to find this great and wise Fish,
and they came at last to the sea wherein the wise Fish dwelt, and they asked of him.

818.

And when he heard them he said unto them,

O ye foolish fish that consider not!

Wise are ye, the few, who seek.

819.

In the water ye live, and move, and have your being;
from the water ye came, to the water ye return.

Ye live in the water, yet ye know it not.

820.

In like manner, ye live in God, and yet ye ask of me,
“Shew us God.”

God is in all things, and all things are in God.

ESSENES GOSPEL 57.2 - 58

821.

Again Jesus said unto them,
If thy brother or sister shall trespass against thee,
go and declare the fault between thee and thy brother or sister alone;

if they shall hear thee, thou hast gained them.

822.

But if they will not hear thee,
then take with thee one or two more,
that in the mouth of two or three witnesses every word may be established.

823.

And if they shall neglect to hear them, tell it unto the church,
but if they neglect to hear them, tell it unto the church,

but if they neglect to hear the church,
let them be unto thee as those that are outside the church.

824.

Verily I say unto you,
Whatsoever ye shall justly bind on earth, shall be bound in heaven,
and whatsoever ye shall justly loose in earth, shall be loosed in heaven.

825.

Again I say unto you,
That if seven, or even if three of you shall agree on earth as touching anything that they ask,
it shall be done for them of my Father-Mother Who is in heaven.

For where even three are gathered together in my name there I am in the midst of them,
and if there be but one, I am in the heart of that one.

826.

Then came Peter to him and said,
Lord, how oft shalt my brother sin against me and I forgive him?
Till seven times?

827.

Jesus saith unto him, I say not unto thee,
Until seven times, but until seventy times seven.

For in the Prophets likewise unrighteousness was found,
even after they were anointed by the Holy Spirit.

828.

And he spake this parable, saying,
There was a certain king who would take account of his servants,
and when he had begun to reckon,
one was brought unto him which owed him ten thousand talents.

829.

But forasmuch as he had not [*the money*] to pay,
his lord commanded him to be sold, and his wife and children and all that he had,
and payment to be made.

The servant therefore, fell down and worshipped him, saying,
Lord, have patience with me and I will pay thee all.

830.

Then the lord of that servant was moved with compassion and loosed him,
and forgave him his debt.

But the same servant went out and found one of his fellow-servants
which owed him a hundred pence,
and he laid hands on him and took him by the throat, saying, Pay me that thou owest.

831.

And his fellow-servant fell down at his feet and besought him, saying,
Have patience with me and I will pay thee all.

And he would not, but went and cast him into prison till he should pay the debt.

832.

So when his fellow-servants saw what he had done they were very sorry,
and came and told unto their lord all that was done.

Then his lord, after he had called him, said unto him,
O thou wicked servant,

833.

I forgave thee all that debt because thou desiredst me;
shouldst not thou also have had compassion on thy fellow-servant,
even as I had pity on thee.

And his lord was wroth, and delivered him to the tormentors,
till he should pay all that was due unto him.

834.

So likewise shall the heavenly Parent judge you,
if ye from your hearts forgive not every one, his brother or sister, their trespasses.

Nevertheless, let every man see that he pay that which he oweth,
for God loveth the just.

ESSENES GOSPEL 58

835.

Jesus said unto the disciples and to the multitude around them,
Who is the son of God? Who is the daughter of God?

Even the company of them who turn from all evil and do righteousness,
love mercy and walk reverently with their God.

836.

These are the sons and the daughters of man who come up out of Egypt,
to whom it is given that they should be called the sons and the daughters of God.

And they are gathered from all tribes and nations and peoples and tongues,

837.

and they come from the East and the West and the North and the South,

and they dwell on Mount Zion,
and they eat bread and they drink of the fruit of the vine at the table of God,
and they see God face to face.

838.

Then drew near unto him all the taxgatherers and sinners for to hear him.

And the Pharisees and Scribes murmured, saying,
This man receiveth sinners and eateth with them.

839.

And he spake this parable unto them, saying,

What man of you having an hundred sheep,
if he lose one of them doth not leave the ninety and nine in the wilderness,
and go after that which is lost, until he find it?

And when he hath found it he layeth it on his shoulders, rejoicing.

840.

And when he cometh home, he calleth together his friends and neighbours, saying unto them,
Rejoice with me, for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,
more than over ninety and nine just persons which need no repentance.

841.

Either what woman having ten pieces of silver,
if she lose one piece doth not light a candle and seek diligently till she find it?

And when she hath found it she calleth her friends and her neighbours together, saying,
Rejoice with me, for I have found the piece of silver which I had lost.

Likewise, I say unto you,
there is joy in the presence of the angels of God over one sinner that repenteth.

842.

And he also spake this parable,
A certain man had two sons, and the younger of them said to his parents,

Give me the portion of goods that falleth to me.

And they divided unto him their living.

843.

And not many days after, the younger son gathered all together
and took his journey into a fair country, and there wasted his substance with riotous living.

And when he had spent all,
there arose a mighty famine in that land, and he began to be in want.

And he went and joined himself to a citizen of that country,
and he sent him into his fields to feed swine.

844.

And he would fain have filled his body with the husks that the swine did eat,
and no man gave unto him.

And when he came to himself he said,
How many hired servants of my father's have bread enough and to spare,
and I perish with hunger!

845.

I will arise and go to my father and mother, and will say unto them,

My father and my mother,
I have sinned against Heaven and before you, and am no more worthy to be called your son,
make me as one of your hired servants.

846.

And he arose and came to his parents.

But when he was a great way off, his mother and his father saw him and had compassion,
and ran and fell on his neck and kissed him.

And the son said unto them, My father and my mother,
I have sinned against Heaven and in your sight, and am no more worthy to be called your son.

847.

But the father said to his servants,

Bring forth the best robe, and put it on him,
and put a ring on his hand and shoes on his feet,
and bring hither the best ripe fruits, and the bread and the oil and the wine,

and let us eat and be merry;
for this my son was dead and is alive again, he was lost and is found.

And they began to be merry.

848.

Now his elder son was in the field,
and as he came and drew nigh to the house he heard music and dancing.

And he called one of the servants and asked what these things meant.

And he said unto him,
Thy brother who was lost is come back,
and thy father and thy mother have prepared the bread and the oil and the wine
and the best ripe fruits, because they have received him safe and sound.

849.

And he was angry and would not go in, therefore came his father out and entreated him.

And he answering, said to his father,
Lo, these many years have I served thee, neither transgressed I at any time thy commandments,
and yet thou never gavest me such goodly feast that I may make merry with my friends.

But as soon as this thy son is come, which hath devoured thy living with harlots,
thou preparest for him a feast of the best that thou hast.

850.

And his father said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet, therefore, that we should be merry and be glad,
for this thy brother was dead and is alive again, and was lost and is found.

ESSENES GOSPEL 59-60

851.

And Jesus went up into a mountain and there he sat with his disciples and taught them,
and he said unto them,

Fear not, little flock,
for it is your Father's good pleasure to give you the kingdom.

852.

Sell that ye have and do that which is good, for them which have not;

provide yourselves bags which wax not old,
a treasure in the heavens that faileth not,
where no thief approacheth, neither moth corrupteth.

For where your treasure is, there will your heart be also.

853.

Let your loins be girded about, and your lights burning,

and ye yourselves like unto men that wait for their lord,
[for] when he will return from the wedding,
that when he cometh and knocketh they may open unto him immediately.

854.

Blessed are those servants whom the lord, when he cometh, shall find watching;

verily I say unto you that he shall gird himself and make them to sit down at his table,
and will come forth and serve them.

And if he shall come in the second watch,
or come in the third watch and find them so, blessed rare those servants.

855.

And this know, that the guardian of the house not knowing what hour the thief would come,
would have watched and not have suffered his house to have been broken through.

Be ye therefore ready also, for the Son of man cometh at an hour when ye think not.

856.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

And the Lord said,
Who then is that faithful and wise steward,
whom his lord shall make ruler over his household,
to give them who serve their portion in due season?

Blessed is that servant whom his lord when he cometh shall find so doing.

857.

Of a truth I say unto you,
that he will make him ruler over all that he hath.

But and if that servant say in his heart,
My lord delayeth his coming and shall begin to beat the menservants and maidservants

and to eat and drink and to be drunken,

the lord of that servant will come in a day when he looketh not for him,
and at an hour when he is not aware and will appoint him his portion with the unfaithful.

858.

And that servant which knew his lord's will and prepared not himself,
neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes,
shall be beaten with few stripes.

For unto whomsoever much is given, of him shall they much require the less.

859.

For they who know the Godhead,
and have found in the way of Life the mysteries of light and then have fallen into sin,
shall be punished with greater chastisements than they who have not known the way of Life.

Such shall return when their cycle is completed and to them will be given space to consider,
and amend their lives, and learning the mysteries, enter into the kingdom of light.

860.

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zaccheus,
which was the chief among the collectors of tribute, and he was rich.

861.

And he sought to see Jesus who he was; and could not for the press,
because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him:
for he was to pass that way.

862.

And when Jesus came to the place, he looked up, and saw him, and said unto him,
Zacheus, make haste, and come down;
for to day I must abide at thy house.

And he made haste and came down, and received him joyfully.

863.

And when they saw it, they all murmured, saying,
That he was gone to be guest with a man that is a sinner.

And Zachaeus stood, and said unto the Lord,
Behold, Lord, the half of my goods I give to the poor;

and if I have taken anything from any man by false accusation,
I restore him fourfold.

864.

And Jesus said unto him,
This day is salvation come to thine house,
forso much as thou art a just man, thou also art a son of Abraham.

For the Son of man is come to seek and to save that which ye deem to be lost.

865.

Then spake Jesus to the multitude, and to his disciples, saying.

The scribes and the Pharisees sit in Moses's seat.

All therefore whatsoever they bid you observe, that observe and do;
but do not ye after their works: for they say and do not.

866.

For they bind heavy burdens and grievous to be borne,
and lay them on men's shoulders;

but they themselves will not move them with one of their fingers.

867.

But all their works they do for to be seen of men;

they make broad their phylacteries, and enlarge the borders of their garments,
and love the uppermost rooms at feasts, and the chief seats in the synagogues,
and greetings in the markets, and to be called of men, Rabbi, Rabbi.

868.

But desire not ye to be called Rabbi:

for one is your Rabbi, even Christ; and all ye are brethren.

869.

And call not any one father on earth, for on earth are fathers in the flesh only;

but in Heaven there is one who is your Father and your Mother,
Who hath the Spirit of truth, Whom the world cannot receive.

870.

Neither desire ye to be called masters, for one is your Master, even Christ.

But they that are greatest among you shall be your servants.

And whosoever shall exalt themselves shall be abased;
and they that are humble in themselves shall be exalted.

871.

Woe unto you, scribes and Pharisees, hypocrites!

For ye shut up the kingdom of Heaven against men:
for ye neither go in yourselves neither suffer ye them that are entering, to go in,

842.

Woe unto you, scribes and Pharisees, hypocrites!

For ye devour widows' houses, and for a pretence make long prayer;
therefore ye shall receive the greater damnation.

873.

Woe unto you, scribes and Pharisees, hypocrites!

For ye compass sea and land to make one proselyte;
and when he is made, ye make him twofold more the child of hell than yourselves.

874.

Woe unto you, ye blind guides, who say,

Whosoever shall swear by the Temple, it is nothing,
but whosoever shall swear by the gold of the Temple, he is a debtor!

875.

Ye fools and blind;
for whether is greater, the gold, or the Temple that sanctifieth the gold?

And, Whosoever shall swear by the altar,
it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Ye fools and blind:
for whether is greater, the gift, or the altar, that sanctifieth the gift?

876.

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the Temple, sweareth by it,
and by him that dwelleth therein.

And he that shall swear by Heaven sweareth by the throne of God,
and by the Holy One that sitteth thereon.

877.

Woe unto you, scribes and Pharisees, hypocrites!

For ye pay tithe of mint and anise and cummin,
and have omitted the weightier matters of the law,
judgment, mercy, and faith:

these ought ye to have done, and not to leave the other undone.

Ye blind guides! for ye strain out a gnat, and swallow a camel.

878.

Woe unto you, scribes and Pharisees, hypocrites!

For ye make clean the outside of the cup and of the platter,
but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that which is within the cup and platter,
then the outside of them that they may be clean also.

879.

Woe unto you, scribes and Pharisees, hypocrites!

For ye are like unto whited sepulchres, which indeed appear beautiful outward,
but are within full of the bones of the dead and of all uncleanness.

Even so ye also outwardly appear righteous unto men,
but within ye are full of hypocrisy and make believe.

880.

Woe unto you, scribes and Pharisees, hypocrites!

Because ye build the tombs of the prophets,
and garnish the sepulchres of the righteous, and say,

If we had been in the days of our fathers,
we would not have been partakers with them in the blood of the prophets.

881.

Wherefore ye be witness unto yourselves,
that ye do as the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

882.

Wherefore saith holy Wisdom,

behold I send unto you prophets, and wise men, and scribes:

and some of them ye shall kill and crucify;
and some of them shall ye scourge in your synagogues, and persecute them from city to city.

883.

And upon you shall come all the righteous blood shed upon the earth, from the blood of righteous
Abel unto the blood of Zacharias son of Barachias, who was slain between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

884.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,

how often would I have gathered thy children together,
even as a hen gathereth her chickens under her wings, and ye would not!

885.

Behold, now your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say,
Holy, Holy, Holy, Blessed are they who come in the Name of the Just One.

ESSENES GOSPEL 61-63

886.

And as Jesus sat upon the Mount of Olives, the disciples came unto him privately, saying,
Tell us, when shall these things be?

And what shall be the sign of thy coming, and of the end of the world?

887.

And Jesus answered and said unto them,
Take heed that no man deceive you.

For many shall come in my Name, saying, I am Christ;
and shall deceive many.

888.

And ye shall hear of wars and rumours of wars; see that ye be not troubled;
for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom;
and there shall be famines, and pestilences, and earthquakes, in divers places.

\
All these are the beginning of sorrows.

889.

And in those days,
those that have power shall gather to themselves the lands and riches of the earth for their own
lusts,

and shall oppress the many who lack and hold them in bondage,
and use them to increase their riches, and they shall oppress even the beasts of the field,
setting up the abominable thing.

But God shall send them his messenger and they shall proclaim his laws,
which men have hidden by their traditions, and those that trangress shall die.

890.

Then shall they deliver you up to be afflicted, and shall kill you;
and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

891.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations;
and then shall the end come.

892.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) then let them which be in Judea flee to the mountains.

Let them which are on the housetop not come down to take anything out of the house; neither let them who are in the field return back to take their clothes.

893.

And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the Sabbath day; for there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.

894.

Then if any man shall say unto you, Lo, here is Christ, or there; haste not to believe.

For there shall arise false Christs, and false prophets, who shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

895.

Behold, I have told you before.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth:

behold, he is in the secret chambers; haste not to believe.

896.

For as the lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

For wheresoever the carcase is, there will the eagles be gathered together.

897.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light,

and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken.

898.

And then shall appear the sign of the Son of man in Heaven; and then shall all the tribes of the earth mourn,

and they shall see the Son of man coming in the clouds of Heaven with power and great glory.

And he shall send his angels with a great sound as of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other.

899.

Now learn a parable of the fig tree;

When its branch is yet tender, and putteth forth leaves,
ye know that summer is nigh.

So likewise ye, when ye shall see all these things,
know that it is near, even at the doors.

900.

Verily I say unto you, this generation shall not pass till all these things be fulfilled.

Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man,
no, not the angels of Heaven, but the All Parent only.

901.

For as the days of Noe were,
so shall also the coming of the Son of man be.

For as in the days that were before the flood,
they were eating and drinking, marrying and giving in marriage,

until the day that Noe entered into the ark and knew not until the flood came,
and took them all away; so shall also the coming of the Son of man be.

902.

Then shall two be in the field;
the one shall be taken, and the other left.

Two women shall be grinding at the mill;
the one shall be taken, and the other left.

Watch therefore:
for ye know not what hour your Lord doth come.

903.

But know this, that if the guardian of the house had known in what watch the thief would come,
he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

904.

Who then is a faithful and wise servant,
whom his lord hath made ruler over his household, to give them meat in due season?

Blessed be that servant,
whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.

905.

But and if that evil servant shall say in his heart,
My lord delayeth his coming, and shall begin to smite his fellow servants,
and to eat with the glutton, and drink with the drunken,

The lord of that servant shall come in a day when he looketh not for him,
and in an hour that he is not aware of,

And shall appoint him his portion with the hypocrites in the outer darkness
with the cruel, and them that have no love, no pity:

there shall be weeping and gnashing of teeth.

ESSENES GOSPEL 62

906.

Then shall the kingdom of Heaven be like unto ten virgins, which took their lamps,
and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:
But the wise took oil in their vessels with their lamps.

907.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a great cry made,
Behold, the bridegroom cometh; go ye out to meet him.

908.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise,
Give us of your oil; for our lamps are gone out.

909.

But the wise answered, saying,
Not so, lest there be not enough for us and you:
but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came;
and they that were ready went in with him to the marriage: and the door was shut.

910.

Afterwards came also the other virgins, saying Lord, Lord, open to us.
But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
Keep your lamps burning.

ESSENES GOSPEL 63

911.

He also said:
The kingdom of Heaven is as a man travelling into a far country,
who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one;
to every man according to his several ability;
and straightway took his journey.

912.

Then he that had received the five talents went and traded with the same,
and made them other five talents.

And likewise he that had received two, he also gained other two.
But he that had received one went and digged in the earth, and hid his lord's money.

913.

After a long time, the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying,
Lord, thou deliveredst unto me five talents;
behold, I have gained beside them five talents more.

His lord said unto him,

Well done, thou good and faithful servant:
thou hast been faithful over a few things,
I will make thee ruler over many things;

enter thou into the joy of thy lord.

914.

He also that had received two talents came and said,

Lord, thou deliveredst unto me two talents;
behold, I have gained two other talents beside them.

His lord said unto him,

Well done, good and faithful servant;
thou hast been faithful over a few things, will make thee ruler over many things;

enter thou into the joy of thy lord.

915.

Then he which had received the one talent came and said,
Lord, I knew thee that thou art an hard man, reaping where thou hast not sown,
and gathering where thou hast not strawed.

And I was afraid, and went and hid thy talent in the earth;
lo, there thou hast that is thine.

916.

His lord answered and said unto him, Thou wicked and slothful servant,
dost thou tell me that I reap where I sowed not, and gather where I have not strawed?

Thou oughtest therefore to have put thy talents to use, with profit,
and then at my coming I should have received mine own with usury.

917.

Take therefore the talent from him, and give it unto him who hath two talents.

For unto every one that hath improved shall be given, and he shall have abundance,
but from him that hath not improved, shall be taken away, even that which he hath.

And cast yet out the unprofitable servant into outer darkness,
for that is the portion he hath chosen.

918.

Jesus also said unto his disciples,

Be ye approved moneychangers of the kingdom,
rejecting the bad and the false, and retaining the good and the true.

919.

And Jesus sat over against the Treasury and beheld how the people cast money into the Treasury.

And there came a certain poor widow and she threw in two mites, which make a farthing.

920.

And He called His disciples unto him and said,

Verily I say unto you,
that this poor widow hath cast more in than all they which have cast into the Treasure.

For all they did cast in of their abundance,
but she of her poverty did cast in all that she had, even all her living.

ESSENES GOSPEL 64-66

921.

Jesus came to a certain fountain near Bethany, around which grew twelve palm trees, where he often went with his disciples to teach them of the mysteries of the kingdom, and there he sat beneath the shade of the trees and his disciples with him.

922.

And one of them said, Master, it is written of old,
The Alohim made man in Their own image, male and female created They them.

How sayest thou then that God is one?

923.

And Jesus said unto them,
Verily, I said unto you,

In God there is neither male nor female and yet both are one,
and God is the Two in One.

He is She and She is He.

924.

The Alohim, our God, is perfect, infinite, and one.

As in the man, the Father is manifest, and the Mother hidden;
so in the woman, the Mother is manifest, and the Father hidden.

925.

Therefore shall the name of the Father and the Mother be equally hallowed,
for They are the great Powers of God,
and the one is not without the other, in the one God.

Adore ye God,
above you, beneath you,
on the right hand, on the left hand before you,
behind you, within you, around you.

926.

Verily, there is but One God,
Who is All in All, and in Whom all things do consist,
the Fount of all Life and all Substance, without beginning and without end.

927.

The things which are seen and pass away are the manifestations of the unseen which are eternal,
that from the visible things of Nature, ye may reach to the invisible things of the Godhead;
and by that which is natural, attain to that which is spiritual.

928.

Verily, the Alohim created man in the divine image male and female,
and all nature is in the Image of God,

Therefore is God both male and female,
not divided, but the Two in One,

Undivided and Eternal,
by Whom and in Whom are all things, visible and invisible.

929.

From the Eternal they flow, to the Eternal they return.

The spirit to Spirit,
soul to Soul,
mind to Mind,

sense to Sense,
life to Life,
form to Form,
dust to Dust.

930.

In the beginning God willed and there came forth the beloved Son,
the divine Love, and the beloved Daughter, the holy Wisdom,
equally proceeding from the One Eternal Fount;

and of these are the generations of the Spirits of God,
the Sons and Daughters of the Eternal.

931.

And these descend to earth, and dwell with men,
and teach them the ways of God,

to love the laws of the Eternal, and obey them,
that in them they may find salvation.

932.

Many nations have seen their day.

Under diverse names have they been revealed to the nations,
and they have rejoiced in their light;
and even now they come again unto you, but Israel receiveth them not.

933.

Verily I say unto you, my twelve whom I have chosen,
that which hath been taught by them of old time is true,
though corrupted by the foolish imaginations of men.

934.

Again, Jesus spake unto Mary Magdalene saying,
It is written in the law, Whoso leaveth father or mother, let him die the death.

Now the law speaketh not of the parents in this life,
but of the Indweller of light which is in us unto this day.

935.

Whoso therefore forsaketh Christ the Saviour,
the Holy Law, and the body of the Elect,
let them die the death.

Yea, let them be lost in the outer darkness, for so they willed and none can hinder.

936.

Now, on the evening of the Sabbath before the Passover,
as Jesus was in Bethany he went to the house of Simon the leper, and there they made him a supper,
and Martha served while Lazarus was one of them that sat at table with him.

937.

And there came Mary called Magdalene,
having an alabaster box of ointment of spikenard, very precious and costly,
and she opened the box and poured the ointment on the head of Jesus,
and anointed his feet, and wiped them with the hair of her head

938.

Then said one among his disciples, Judas Iscariot, who was to betray him,
Why is this waste of ointment which might have been sold for three hundred pence
and given to the poor?

And this he said not that he cared for the poor but because he was filled with jealousy and greed,
and had the bag, and bare what was put therein. And they murmured against her.

939.

And Jesus said, Let her alone, why trouble ye her?
For she hath done all she could; yea, she hath wrought a good work on me.
For ye have the poor always with you,
but me ye have not always.

940.

She hath anointed my body for the day of my burial.
And verily, I say unto you,
whosoever this Gospel shall be preached in the whole world
there shall also be told this that she hath done for a memorial of her.

941.

Then entered Satan into the heart of Judas Iscariot and he went his way and communed with the
chief priests and captains how he might betray him.
And they were glad and covenanted with him for thirty pieces of silver,
the price of a slave,
and he promised them,
and after that sought opportunity to betray him.

942.

And at that time Jesus said to his disciples,
Preach ye unto all the world, saying,
Strive to receive the mysteries of Light,
and enter into the Kingdom of Light,
for now is the accepted time and now is the day of Salvation.

943.

Put ye not off from day to day,
and from cycle to cycle and eon to eon,

in the belief, that when ye return to this world ye will succeed in gaining the mysteries,
and entering into the Kingdom of Light.

944.

For ye know not when the number of perfected souls shall be filled up,
and then will be shut the gates of the Kingdom of Light,
and from hence none will be able to come in thereby, nor will any go forth.

Strive ye that ye may enter while the calls is made,
until the number of perfected souls shall be sealed and complete, and the door is shut.

ESSENES GOSPEL 66

945.

Again Jesus taught them saying,
God hath raised up witnesses to the truth in every nation and every age,

that all might know the will of the Eternal and do it,
and after that, enter into the kingdom, to be rulers and workers with the Eternal,

946.

God is Power, Love and Wisdom,
and these three are One.

God is Truth, Goodness and Beauty,
and these three are One.

God is Justice, Knowledge and Purity,
and these three are One.

God is Splendour, Compassion and Holiness,
and these three are One.

947.

And these four Trinities are One in the hidden Deity, the Perfect, the Infinite, the Onely.

Likewise in every man who is perfected, there are three persons,

that of the son, that of the spouse. and that of the father, and these three are one.

948.

So in every woman who is Perfected are there three persons,
that of the daughter, that of the bride, and that of the mother and these three are one;

and the man and the woman are one, even as God is One

949.

Thus it is with God the Father-Mother, in Whom is neither male nor female and in Whom is both,
and each is threefold, and all are One in the hidden Unity.

Marvel not at this, for as it is above so it is below, and as it is below so it is above, and that which is
on earth is so, because it is so in Heaven.

950.

Again I say unto you, I and My Bride are one,
even as Maria Magdalena, whom I have chosen and sanctified unto Myself as a type,
is one with Me; I and My Church are One.

And the Church is the elect of humanity for the salvation of all.

951.

The Church of the first born is the Maria of God.

Thus saith the Eternal,
She is My Mother and she hath ever conceived Me,
and brought Me forth as Her Son in every age and clime.

952.

She is My Bride,
ever one in Holy Union with Me her Spouse.

She is My Daughter,
for she hath ever issued and proceeded from Me her Father, rejoicing in Me.

953.

And these two Trinities are One in the Eternal,
and are strewn forth in each man and woman who are made perfect,
ever being born of God, and rejoicing in light,

ever being lifted up and made one with God,
ever conceiving and bringing forth God for the salvation of the many.

954.

This is the Mystery of the Trinity in Humanity,
and moreover in every individual child of man must be accomplished the mystery of God,

ever witnessing to the light, suffering for the truth,
ascending into Heaven, and sending forth the Spirit of Truth.

And this is the path of salvation, for the kingdom of God is within.

955.

And one said unto him, Master, when shall the kingdom come?

And he answered and said,

When that which is without shall be as that which is within,
and that which is within shall be as that which is without,
and, the male with the female, neither male nor female, yet the two in One.

They who have ears to hear, let them hear.

ESSENES GOSPEL 67 - 68.1

956.

Now on the first day of the week when they came nigh to Jerusalem,
unto Bethage and Bethany, at the Mount of Olives,
he sendeth forth two of his disciples, and saith unto them,

Go your way into the village over against you,
and as soon as you be entered into it, ye shall find an ass tied, whereon never man sat,
loose him and bring him.

957.

And if any say unto you, Why do ye this?
Say ye that the Lord hath need of him, and straightway they will send him hither.

And they went their way and found the ass tied without in a place where two ways met,
and they loosed him.

958.

And certain of them that stood there said unto them, What do ye, loosing the colt?
And they said unto them, even as Jesus had commanded.
And they let them go.

And they brought the ass to Jesus, and cast their garments upon him,
and he sat upon the ass.

959.

And many spread their garments in the way,
and others cut down branches off the trees and strewed them in the way.

And they that went before, and they that followed cried, saying,

960.

Hosanna,
Blessed art thou who comest in the name of Jova:

Blessed be the Kingdom of our ancestor David,
and blessed be thou that comest in the name of the Highest:

Hosanna in the highest.

961.

And Jesus entered into Jerusalem and into the Temple,
and when he had looked round about upon all things, he spake this parable unto them, saying,

When the Son of man shall come in his glory and all the holy angels with him,
then shall he sit upon the throne of his glory.

962.

And before him shall be gathered all nations,
and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

And he shall set the sheep on his right hand, but the goats on the left.

963.

Then shall the King say unto them on his right hand,

Come ye blessed of my Parent,
inherit the kingdom prepared for you from the foundation of the world.

964.

For I was an hungered and ye gave me food, was thirsty and ye gave me drink.

I was a stranger and ye took me in, Naked and ye clothed me.

I was sick and ye visited me. I was in prison and ye came unto me.

965.

Then shall the righteous answer him, saying,
Lord, when saw we thee an hungered and fed thee?

Or thirsty and gave thee drink? when saw we thee a stranger and took thee in?
or naked and clothed thee?

Or when saw we thee sick, or in prison and came unto thee ?

966.

And the King shall answer and say unto them,
Behold, I manifest myself unto you, in all created forms;

and verily I say unto you,
Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

967.

Then shall he say also unto them on his left hand,

Depart from me ye evil souls into the eternal fires which ye have prepared for yourselves,
till ye are purified seven times and cleansed from your sins.

968.

For I was an hungered and ye gave me no food, I was thirsty and ye gave me no drink.

I was a stranger and ye took me not in,
naked and ye clothed me not, sick and in prison and ye visited me not.

969.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a
stranger, or naked, or in prison, and did not minister unto thee ?

Then shall he answer them, saying,
Behold I manifest myself unto you, in all created forms,

970.

and Verily I say unto you,
Inasmuch as ye did it not to the least of these,
my brethren, ye did it not unto me.

And the cruel and the loveless shall go away into chastisement for ages,
and if they repent not, be utterly destroyed;
but the righteous and the merciful, shall go into life and peace everlasting.

971.

And Jesus said, Hear another parable:
There was a certain householder, who planted a vineyard,
and hedged it round about and digged a winepress in it, and built a tower,
and let it out to husbandmen and went into a far country.

972.

And when the time of the ripe fruits drew near,
he sent his servants to the husbandmen that they might receive the fruits of it.

And the husbandmen took his servants and beat one,
and stoned another, and killed another.

973.

Again he sent other servants, more honourable than the first,
and they did unto them likewise.

But last of all he sent unto them his son, saying,
They will reverence my son.

974.

But when the husbandmen saw the son, they said among themselves.
This is the heir, come let us kill him, and let us seize on his inheritance.

And they caught him and cast him out of the vineyard and slew him.

975.

When the lord of the vineyard cometh what will he do unto those husbandmen?

They say unto him,
He will miserably destroy those wicked men and will let out his vineyard to other husbandmen,
which shall render him the fruits in their seasons.

976.

Jesus saith unto them,
Did ye never read in the scriptures,
The Stone which the builders rejected, the same is become the head of the Pyramid?

This is the Lord's doing and it is marvellous in our eyes?

977.

Therefore say I unto you,
The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this Stone shall be broken,
but on whomsoever it shall fall, it will grind them to powder.

978.

And when the chief priests and Pharisees had heard his parables,
they perceived that he spake of them.

But when they sought to lay hands on him they feared the multitude,
because they took him for a prophet.

979.

And the disciples asked him afterwards the meaning of this parable, and he said unto them,

The vineyard is the world, the husbandmen are your priests,
and the messengers are the servants of the good Law, and the Prophets.

980.

When the fruits of their labour are demanded of the priests, none are given,
but they evilly treat the messengers who teach the truth of God,
even as they have done from the beginning.

981.

And when the Son of Man cometh, even the Christ of God,
they gather together against the Holy One, and slay him, and cast him out of the vineyard,
for they have not wrought the things of the Spirit,
but sought their own pleasure and gain, rejecting the holy Law.

982.

Had they accepted the Anointed One, who is the corner stone and the head,
it would have been well with them, and the Building would have stood,
even as the Temple of God inhabited by the Spirit.

983.

But the day will come when the Law which they reject shall become the head stone, seen of all,
and they who stumble on it shall be broken,
but they who persist in disobedience shall be ground to pieces.

984.

For to some of the angels God gave dominion over the course of this world,
charging them to rule in wisdom. in justice and in love.
But they have neglected the commands of the Most High,
and rebelled against the good order of God.

985.

Thus cruelty and suffering and sorrow have entered the world,
till the time the Master returns, and taketh possession of all things,
and calleth his servants to account.

986.

And he spake another parable, saying:
A certain man had two sons, and he came to the first and said,
Son, go work today in my vineyard,
and he answered and said,
I will not,
but afterwards he repented and went.

987.

And he came to the second and said likewise,
and he answered and said, I go, sir,
and went not.

Whether of them twain did the will of his father?

988.

They say unto him, The first,
and Jesus saith unto them, Verily I say unto you,
That the publicans and harlots go into the kingdom of God before you.

989.

For John came unto you in the way of righteousness and ye believed him not,
but the taxgatherers and the harlots believed him,

990.

and ye, when ye had seen it,
repented not afterwards, that ye might believe him.

The Gospel of the Perfect

CHAPTER THIRTY TWO

Divisions 991-1015

ESSENES GOSPEL 68.2 - 69

991.

And the Lord gathered together all his disciples in a certain place.
And he said unto them,

Can ye make perfection to appear out of that which is imperfect?
Can ye bring order out of disorder?

And they said, Lord, we cannot.

992.

And he placed them according to the number of each in a four-square order,
each side lacking one of twelve

(and this he did, knowing who should betray him,
who should be counted one of them by man, but was not of them).

993.

The first in the seventh rank from above in the middle,
and the last in the seventh from below,

and him that was neither first nor last did he make the Centre of all,
and the rest according to a Divine order did he place them,

994.

each finding his own place,

so those which were above, were even as those which were below,
and the left side was equal to the right side, and the right side to the left,
according to the sum of their numbers.

And He said, See you how ye stand?

995.

I say unto you, In like manner is the order of the kingdom,
and the One who ruleth all is in your midst, and he is the centre,
and with him are the hundred and twenty, the elect of Israel,

and after them cometh the hundred and forty and four thousand,
the elect of the Gentiles, who are their brethren.

ESSENES GOSPEL 69

996.

As Jesus sat by the west of the Temple with his disciples,
behold there passed some carrying one that was dead to burial, and a certain one said unto him,

Master, if a man die, shall he live again?

997.

And he answered and said,

I am the resurrection and the life,
I am the Good, the Beautiful, the True,

998.

If a man believe in me he shall not die, but live eternally.

As in Adam all die, so in the Christ shall all be made alive.

999.

Blessed are the dead who die in me, and are made perfect in my image and likeness,
for they rest from their labours and their works do follow them.

1000.

They have overcome evil, and are made Pillars in the Temple of my God,
and they go out no more, for they rest in the Eternal.

1001.

For them that have done evil there is no rest,
but they go out and in, and suffer correction for ages, till they are made perfect.

1002.

But for them that have done good and attained unto perfection,
there is endless rest and they go into life everlasting.

They rest in the Eternal.

1003.

Over them the repeated death and birth have no power,
for them the wheel of the Eternal revolves no more,

for they have attained unto the Centre, where is eternal rest,
and the centre of all things is God.

1004.

And one of the disciples asked him,
How shall a man enter into the Kingdom?

1005.

And he answered and said,
If ye make not the below as the above,
and the left as the right, and the behind as the before,

entering into the Centre and passing into the Spirit,
ye shall not enter into the Kingdom of God.

1006.

And he also said,
Believe ye not that any man is wholly without error,

for even among the prophets,
and those who have keen initiated into the Christhood,
the word of error has been found.

But there are a multitude of error which are covered by love.

1007.

And now when the eventide was come, he went out unto Bethany with the twelve,
For there abode Lazarus and Mary and Martha whom he loved.

And Salome came unto him, and asked him, saying,
Lord, how long shall death hold sway?

1008.

And he answered,
So long as ye men inflict burdens and ye woman bring forth,
and for this purpose I am come, to end the works of the heedless.

1009.

And Salome saith unto him,
Then I have done well in not bringing forth.

1010.

And the Lord answered and said
Eat of every pasture which is good,
but of that which hath the bitterness of death, eat not.

1011.

And when Salome asked when those things of which she enquired should be known, the Lord said,

When ye shall tread upon the vesture of shame and rise above desire;
when the two shall be one,
and the male with the female shall be neither male nor female.

1012.

And again, to another disciple who asked,
When shall all obey the law?

Jesus said,
When the Spirit of God shall fill the whole earth and every heart of man and of woman.

1013.

I cast the law into the earth,
and it took root and bore in due time twelve fruits for the nourishment of all.

I cast the law into the water,
and it was cleansed from all defilements of evil.

1014.

I cast the law into the fire,
and the gold was purged from all dross.

I cast the law into the air,
and it was made alive by the Spirit of the Living One
that filleth all things and dwelleth in every heart.

1015.

And many other like sayings he spake unto them who had ears to hear,
and an understanding mind.

Yet to the multitude they were dark sayings.

ESSENES GOSPEL 70 - 71

1016.

Now on the morrow as they were coming from Bethany, Peter was hungry,

and perceiving a fig tree afar off having leaves thereon,
he came if happily he might find fruit thereon,
and when he came he found nothing but leaves, for the time of figs was not yet.

1017.

And Peter was angry and said unto it,
Accursed tree, no man eat fruit of thee hereafter for ever.

And some of the disciples heard of it.

1018.

And the next day as Jesus and his disciples passed by, Peter said unto Jesus,

Master, behold, the fig tree which I cursed is green and flourishing,
wherefore did not my word prevail?

1019.

Jesus said unto Peter,
Thou knowest not what spirit thou art of.

Wherefore didst thou curse that which God hath not cursed?

1020.

And Peter said,
Behold Lord I was a hungered, and finding leaves and no fruit,
I was angry, and I cursed the tree.

And Jesus said, Son of Jonas knewest thou not that the time of figs was not yet?

1021.

Behold the corn which is in the field which groweth according to its nature first the green shoot,
then the stalk, then the ear.

Would thou be angry if thou camest at the time of the tender shoot or the stalk,
and didst not find the corn in the ear?

And wouldst thou curse the tree which, full of buds and blossoms, had not yet ripe fruit?

1022.

Verily Peter I say unto thee,
one of my twelve will deny me thrice in his fear and anger with curses,
and swear that he knows me not, and the rest will forsake me for a season.

1023.

But ye shall repent and grieve bitterly, because in your heart ye love me,
and ye shall be as an altar of twelve hewn stones, and a witness to my Name,

and ye shall be as the servants of servants,
and the keys of the Church will I give unto you,
and ye shall feed my sheep and my lambs and ye shall be my vice-gerents upon earth.

1024.

But there shall arise men amongst them that succeed you,
of whom some shall indeed love me even as thou,

who being hotheaded and unwise, and void of patience,
shall curse those whom God hath not cursed, and persecute them in their ignorance,
because they cannot yet find in them the fruits they seek.

1025.

And others being lovers of themselves shall make alliance with the kings and rulers of the world,
and seek earthly power, and riches, and domination,

and put to death by fire and sword those who seek the truth,
and therefore are truly my disciples.

1026.

And in their days, I Jesus shall be crucified afresh and put to open shame,
for they will profess to do these things in my Name.

And Peter said,
Be it far from thee Lord.

1027.

And Jesus answered,
As I shall be nailed to the cross,
so also shall my Church in those days, for she is my Bride and one with me.

But the day shall come when this darkness shall pass away, and true Light shall shine.

1028.

And one shall sit on my throne, who shall be a Man of Truth and Goodness and Power,
and he shall be filled with love and wisdom beyond all others,

and shall rule my Church by a fourfold twelve and by two and seventy as of old,
and that only which is true shall he teach.

1029.

And my Church shall be filled with Light, and
give Light unto all nations of the earth,
and there shall be one Pontiff sitting on his throne as a King and a Priest.

1030.

And my Spirit shall be upon him and his throne shall endure and not be shaken,
for it shall be founded on love and truth and equity,

and light shall come to it, and go forth from it,
to all the nations of the earth,
and the Truth shall make them free.

ESSENES GOSPEL 71

1031.

And the Jews' Passover was at hand,
and Jesus went up again from Bethany into Jerusalem.

And he found in the temple those that sold oxen and sheep and doves,
and the changers of money sitting.

1032.

And when he had made a scourge of seven cords,
he drove them all out of the temple and loosed the sheep and the oxen, and the doves,

and poured out the changers' money, and overthrew the tables;
And said unto them,

1033.

Take these things hence;
make not my Father's House an House of merchandise.

Is it not written, My House is a House of prayer, for all nations?
but ye have made it a den of thieves, and filled it with all manner of abominations.

1034.

And he would not suffer that any man should carry any vessel of blood through the temple,
or that any animals should be slain.

And the disciples remembered that it was written,
Zeal for thine house hath eaten me up.

1035.

Then answered the Jews, and said unto him,
What sign shewest thou unto us, seeing that thou doest these things?

Jesus answered and said unto them,
Again I say unto you,
Destroy this temple, and in three days I will raise it up.

1036.

Then said the Jews,
Forty and six years was this temple in building and wilt thou rear it up in three days?

But he spake of the temple of his Body.

When therefore he was risen from the dead,
his disciples remembered that he had said this unto them;
and believed the scripture and the word which Jesus had said.

1037.

But the scribes and the priests saw and heard,
and were astonished and sought how they might destroy him,
for they feared him, seeing that all the people were attentive to his doctrines.

1038.

And when even was come he went out of the city.

For by day he taught in the Temple and at night he went out and abode on the Mount of Olives,
and the people came early in the morning to hear him in the Temple courts.

1039.

Now when he was in Jerusalem at the passover,
many believed in his Name, when they saw the miracles which he did.

But Jesus did not commit himself unto them,
because he knew all men.

And needed not that any should testify of man;
for he knew what was in man.

1040.

And Jesus seeing the passover night was at hand, sent two of his disciples,
that they should prepare the upper room where he desired to eat with his twelve,
and buy such things as were needful for the feast which he purposed thereafter.

ESSENES GOSPEL 72 - 73

1041.

And as Jesus sat with his disciples in the Garden of Gethsemane he said unto them:

Let not your heart be troubled;
ye believe in God, believe also in me.

1042.

In my parent's house are many mansions:
if it were not so, I would have told you.

I go to prepare a place for you.

1043.

And if I go and prepare a place for you, I will come again,
and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

1044.

Thomas said unto him,
Lord, we know not whither thou goest;
and how can we know the way?

1045.

Jesus saith unto him, I am the Way, the Truth, and the Life:
no man cometh unto the All Parent but by me,

If ye had known me, ye should have known my Parent also:
and from henceforth ye know and have seen my Parent.

1046.

Philip saith unto him, Lord, shew us the All-Parent and it sufficeth us.

Jesus saith unto him, Have I been so long time with you,
and yet hast thou not known me, Philip?

he that hath seen me hath seen the All-Parent;
and how sayest thou then, Shew us the All-Parent?

1047.

Believest thou not that I am in the All-Parent, and the All-Parent in me?

the words that I speak unto you I speak not of myself:
but the All-Parent who dwelleth in me doeth the works.

Believe me, that I am in the All-Parent and the All-Parent in me:
or else, believe me for the very works' sake.

1048.

Verily, verily, I say unto you,
They who believe on me, the works that I do shall they do also;
and greater works than these shall they do; because I go unto my Parent.

And whatsoever ye shall ask in my Name, that will I do,

that the All-Parent may be glorified in the Son and Daughter of Man.

If ye shall ask anything in my Name, I will do it.

1049.

If ye love me, keep my commandments.

And I will pray the All-Parent,
Who shall give you another Comforter, to abide with you for ever;
even the Spirit of Truth, whom the world cannot receive, because it seeth not, neither knoweth,
but ye know; for the Spirit dwelleth with you, and shall be in you.

1050.

They who have my commandments, and keep them, these are they who love me;

and they that love me shall be loved of my Parent,
and I will love them and will manifest myself to them.

Judas saith unto him,
Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

1051.

Jesus answered and said unto him,
If any love me, they will keep my words:
and the Holy One will love them and we will come unto them, and make our abode with them.

They that love me not, keep not my sayings:
and the word which ye hear is not mine, but the All-Parent's who sent me.

1052.

These things have I spoken unto you, being yet present with you.

But the Comforter, who is my Mother, Holy Wisdom,
whom the Father will send in my name,

she shall teach you all things,
and bring all things to your remembrance, whatsoever I have said unto you.

1053.

Peace I leave with you, my peace I give unto you:
not as the world giveth, give I unto you.

Let not your heart be troubled, neither let it be afraid.

1054.

Ye have heard how I said unto you,
I go away, and come again unto you.

If ye loved me ye would rejoice, because I said, I go unto the All-Parent:
for the All-Parent is greater than I.

And now I have told you before it come to pass,
that, when it is come to pass, ye may believe.

1055.

Hereafter I will not talk much with you;
for the prince of this world cometh, and hath nothing in me.

But that the world may know that I love the All-Parent;
as the All-Parent gave me commandment, even so I do, even unto the end.

1056.

After these things Jesus spake saying unto them:

I am the true vine, and my Parent is the vinedresser.

Every branch in me that beareth not fruit is taken away;
and every branch that beareth fruit, is purged that it may bring forth more fruit.

1057.

Abide in me, and I in you.

As the branch cannot bear fruit of itself, except it abide in the vine;
no more can ye, except ye abide in me.

1058.

I am the tree, ye are the branches:

Whoso abide in me and I in them,
the same bring forth much fruit; for without me ye do nothing.

1059.

If any abide not in me, they are cast forth as useless branches, and they wither away;
and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you,
ye shall ask what ye will, and it will be done unto you.

1060.

Verily, I am the true Bread which cometh down out of Heaven,
even the Substance of God which is one with the Life of God.

And, as many grains are in one bread,
so are ye, who believe, and do the will of my Parent, one in me.

1061.

Not as your ancestors did eat manna and are dead;
but they who eat this Bread shall live for ever.

As the wheat is separated from the chaff,
so must ye be separated from the falsities of the world;

yet must ye not go out of the world,
but live separate in the world, for the life of the world.

1062.

Verily, verily, the wheat is parched by fire,
so must ye my disciples pass through tribulations.

But rejoice ye:
for having suffered with me as one body ye shall reign with me in one body,
and give life to the world.

1063.

Herein is my Parent glorified, that ye bear much fruit;
so shall ye be my disciples.

As the All-Parent hath loved me, so have I loved you:
continue ye in my love.

If ye keep my commandments, ye shall abide in my love;
even as I have kept my Parent's commandments, and abide in the spirit of love.

1064.

These things have I spoken unto you, that my joy might remain in you,
and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

1065.

Greater love hath no man than this, that a man lay down his life for his friend.

Ye are my friends, if ye do whatsoever I command you.

1066.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth:
but I have called you friends;
for all things that I have heard of my Parent I have made known unto you.

1067.

Ye have not chosen me,
but I have chosen you, and ordained you, that ye should remain:
that whatsoever ye shall ask of the All-Parent in my Name, ye may receive.

1068.

These things I command you, that ye love one another and all the creatures of God.

If the world hate you, ye know that it hated me before it hated you.

1069.

If ye were of the world, the world would love its own:

but because ye are not of the world, but I have chosen you out of the world,
therefore the world hateth you.

1070.

Remember the word that I said unto you,
The servant is not greater than his lord.

1071.

If they have persecuted me, they will also persecute you;
if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my Name's sake,
because they know not him that sent me.

1072.

If I had not come and spoken unto them, they had not had sin:
but now they have no cloke for their sin.

He that hateth me hateth my Parent also.

1073.

If I had not done among them the works which none other man did,
they had not had sin:

but now have they,
have seen and hated both me and my Parent.

1074.

Yet this cometh to pass, that the word might be fulfilled that is written in their law,
They hated me without a cause.

1075.

But when the Comforter is come, Whom I will send unto you from the All Parent,
even the Spirit of truth, which proceedeth from the Father and the Mother,
the same shall testify of me:

And ye also shall bear witness,
because ye have been with me from the beginning.

The Gospel of the Perfect

CHAPTER THIRTY FIVE

Divisions 1076-1110

ESSENES GOSPEL 74 - 75.1

1076.

These things have I spoken unto you that ye should be forewarned,
They shall put you out of the synagogues;

yea, the time cometh, that whosoever killeth you will think that they do God's service.

And these things will they do unto you,
because they have not known the All Parent, nor me.

1077.

But these things have I told you,
that when the time shall come, ye may remember that I told you of them.

And these things I said not unto you at the beginning,
because I was with you.

1078.

But now I go my way to my Parent that sent me;

and none of you asketh me, Whither goest thou?

But because I have said these thing unto you,
sorrow hath filled your heart.

1079.

Nevertheless I tell you the truth;

It is expedient for you that I go away;
for if I go not away, the Comforter will not come unto you;
but if I depart, I will send my Spirit unto you.

1080.

And when the Spirit is come,
the world shall be reprov'd of sin,
and of righteousness, and of judgement.

1081.

Of sin,
because they believe not on me;

of righteousness,
because I go to my Father, and ye see me no more;

of judgement,
because the prince of this world is judged.

1082.

I have yet many things to say unto you,
but ye cannot bear them now.

Howbeit when the Spirit of Truth is come,
she will guide you into all truth:

and the same will shew you things to come and shall glorify me:
for the same shall receive of mine, and shall shew it unto you.

1083.

All things that my Parent hath are mine:

therefore said I, that the Comforter shall take of mine and shall shew it unto you.

A little while, and ye shall not see me:
and again, a little while, and ye shall see me, because I go to the All-Parent.

1084.

Then said some of his disciples among themselves,
What is that he saith unto us,

A little while, and ye shall not see me:
and again, a little while, and ye shall see me;
and, Because I go to the All-Parent?

1085.

Now Jesus knew that they were desirous to ask him, and said unto them,

Do ye enquire among yourselves of that I Said,
A little while, and ye shall see me?

1086.

Verily, verily, I say unto you,
That ye shall weep and lament, but the world shall rejoice:

and ye shall be sorrowful, but your sorrow shall be turned into joy.

1087.

A woman when she is in travail hath sorrow,
because her hour is come:

but as soon as she is delivered of the child,
she remembereth no more the anguish, for joy that a man is born into the world.

1088.

And ye now therefore have sorrow;

but I will see you again,
and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing.

1089.

Verily, verily, I say unto you,
Whatsoever ye shall ask my Parent in my name, ye will receive.

Hitherto have ye asked nothing in my name:
ask and ye shall receiveth that your joy may be full.

1090.

These things have I spoken unto you in proverbs;
but the time cometh, when I shall no more speak unto you in a mystery,
but I shall shew you plainly of the All-Parent.

At that day ye shall ask in my name:
and I say not unto you, that I will pray my Parent for you;

1091.

For the All-Parent in truth loveth you,
because ye have loved me, and have believed that I came out from God.

I came forth from God, and am come into the world;
again, I leave the world, and go unto my God.

1092.

His disciples said unto him,
Lo, now speakest thou plainly, and speakest no mystery.

Now are we sure that thou knowest all things,
and needest not that any man should ask thee:
by this we believe that thou comest forth from God.

1093.

Jesus answered them,
Do ye now believe?

Be hold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own home,
and shall leave me alone: and yet I am not alone, because the Father is with me.

1094.

These things I have spoken unto you, that in me ye might have peace.

In the world ye shall have tribulation:
but be of good cheer; I have overcome the world.

Arise, let us go hence.

1095.

And at evening the Master cometh into the house,
and there are gathered with him the Twelve and their fellows;

Peter and Jacob
and Thomas and John
and Simon [*the Canaanite*] and Matthew

1096.

and Andrew and Nathanael [*Bartholomew*]
and James and Thaddeus
and Jude and Philip, and their companions

(and there was also Judas Iscariote,
who by men was numbered with the twelve, till the time when he should be manifested).

1097.

And they were all clad in garments of white linen, pure and clear,
for linen is the righteousness of the saints;
and each had the colour of his tribe.

But the Master was clad in his pure white robe, over all, without seam or spot.

1098.

And there arose contention among them as to which of them should be esteemed the greatest,
wherefore He said unto them,

He that is greatest among you let him be as he that doth serve.

1099.

And Jesus said,
With desire have I desired to eat this Passover with you before I suffer.
and to institute the Memorial of my Oblation for the service and salvation of all.

For behold the hour cometh when the Son of man shall be betrayed into the hands of sinners.

And one of the twelve said unto him, Lord, is it I ?

1100.

And he answered,
He to whom I give the sop the same is he.

And Iscariot said unto him,
Master, behold the unleaven bread, the mingled wine and the oil and the herbs,
but where is the lamb that Moses commanded?

(for Judas had bought the lamb,
but Jesus had forbidden that it should be killed).

1101.

And John spake in the Spirit, saying,
Behold the Lamb of God, the good Shepherd which giveth his life for the sheep.

And Judas was troubled at these words, for he knew that he should betray him.

But again Judas said,
Master, is it not written in the law that a lamb must be slain for the passover within the gates?

1102.

And Jesus answered,
If I am lifted up on the cross then indeed shall the lamb be slain;

but woe unto him by whom it is delivered into the hands of the slayers;
it were better of him had he not been born.

1103.

Verily I say unto you, for this end have I come into the world,
that I may put away all blood offerings
and the eating of the flesh of the beasts and the birds that are slain by men.

1104.

In the beginning, God gave to all, the fruits of the trees, and the seeds, and the herbs, for food;

but those who loved themselves more than God, or their fellows,
corrupted their ways, and brought diseases into their bodies,
and filled the earth with lust and violence.

1105.

Not by shedding innocent blood, therefore, but by living a righteous life,
shall ye find the peace of God.

Ye call me the Christ of God and ye say well,
for I am the Way, the Truth and the Life.

1106.

Walk ye in the Way, and ye shall find God.

Seek ye the Truth, and the Truth shall make you free.

Live in the Life, and ye shall see no death.

All things are alive in God,
and the Spirit of God filleth all things.

1107.

Keep ye the commandments.

Love thy God with all thy heart, and love thy neighbour as thyself.

On these hang all the law and the prophets.

1108.

And the sum of the law is this,
Do not ye unto others as ye would not that others should do unto you.

Do ye unto others, as ye would that others should do unto you.

1109.

Blessed are they who keep this law,
for God is manifested in all creatures.

All creatures live in God, and God is hid in them.

1110.

After these things, Jesus dipped the sop and gave it to Judas Iscariot, saying,
What thou doest, do quickly.

He then, having received the sop, went out immediately, and it was light. *[twilight]*

ESSENES GOSPEL 75.2 - 76.1

1111.

And when Judas Iscariot had gone out, Jesus said,
Now is the Son of man glorified among his twelve, and God is glorified in him.

1112.

And verily I say unto you, they who receive you receive me,
and they who receive me receive the Father-Mother Who sent me,

and ye who have been faithful unto the truth shall sit upon twelve thrones,
judging the twelve tribes of Israel.

1113.

And one said unto him,
Lord, wilt thou at this time restore the kingdom unto Israel?

And Jesus said,
My kingdom is not of this world, neither are all Israel which are called Israel.

1114.

They in every nation who defile not themselves with cruelty,
who do righteousness, love mercy, and reverence all the works of God,
who give succour to all that are weak and oppressed,

the same are the Israel of God.

ESSENES GOSPEL 76

1115.

And the Paschal Supper being ended, the lights were kindled, for it was even.

And Jesus arose from the table and laid aside his garment, and girded himself with a towel,
and pouring water into a basin, washed the feet of each of the fourfold Twelve,
and wiped them with the towel with which he was girded.

1116.

And one of them said,
Lord, thou shalt not wash my feet.

And Jesus said,
If I wash thee not thou hast no part with me.

1117.

And he answered,
Lord, wash not my feet only, but my head and my hands.

And he said unto him,
They who have come out of the bath, need not but to wash their feet,
and they are clean every whit.

1118.

And then putting on the overgarment of pure white linen without spot or seam,
he sat at the table and said unto them,

Know ye what I have done unto you?

Ye call me Lord and Master,
and if then your Lord and Master have washed your feet,
ye ought also to wash one another's feet.

1119.

For I have given this example,
that as I have done unto you, so also should ye do unto others.

A new commandment I give unto you,
that ye love one another and all the creatures of God.

1120.

Love is the fulfilling of the law.

Love is of God, and God is love.

Whoso loveth not, knoweth not God.

Now ye are clean through the word which I have spoken unto you.

1121.

By this shall all men know that ye are my disciples,
if ye have love one to another and shew mercy and love to all creatures of God,
especially to those that are weak and oppressed and suffer wrong.

For the whole earth is filled with dark places of cruelty, and with pain and sorrow,
by the selfishness and ignorance of man.

1122.

I say unto you,
Love your enemies, bless them that curse you,

and give them light for their darkness and let the spirit of love dwell within your hearts,
and abound unto all.

And again I say unto you,
Love one another, and all the creation of God.

1123.

And when he had finished, they said, Blessed be God.

Then he lifted up his voice, and they joined him, saying,

As the hart panteth after the water brooks,
so panteth my soul after thee, O God.

Psalm

1124.

And when they had ended, one brought unto him a censer full of live coals,
and he cast frankincense thereon,
even the frankincense which his mother had given him in the day of his manifestation,
and the sweetness of the odour filled the room.

1125.

Then Jesus, placing before him the platter, and behind it the chalice,

and lifting up his eyes to heaven,
gave thanks for the goodness of God in all things and unto all,

and after that he took in his hands the unleavened bread, and blessed it;
the wine likewise mingled with water and blessed it;

1126.

chanting the Invocation of the Holy Name the Sevenfold,

calling upon the thrice Holy Father-Mother in Heaven to send down the Holy Spirit
and make the bread to be his body,
even the Body of the Christ,

and the fruit of the vine to be his Blood,
even the Blood of the Christ,
for the remission of sins and everlasting life, to all who obey the gospel.

1127.

Then lifting up the Oblation towards heaven, he said,

The Son who is also the Daughter of man is lifted up from the earth,
and I shall draw all men unto me;

then it shall be known of the people that I am sent from God.

1128.

These things being done, Jesus spake these words, lifting his eyes to heaven.

Abba Amma, the hour is come,
Glorify thy Son that Thy Son may be glorified in thee.

Yea, Thou hast glorified me, Thou hast filled my heart with fire,

1129.

Thou hast set lamps on my right hand and on my left,
so that no part of my being should be without light.

Thy Love shineth on my right hand and on my left,
so that no part of my being should be without light.

Thy Love shineth on my right hand, and Thy Wisdom on my left.

Thy Love, Thy Wisdom, Thy Power are manifest in me.

1130.

I have glorified Thee on earth,
I have finished the work Thou gavest me to do.

Holy One, keep through Thy Name the Twelve and their fellows whom Thou hast given me,
that they may be One even as we are One.

1131.

Whilst I was with them in the world I kept them in Thy Name,
and none of them is lost, for he who went out from us, was not of us,
nevertheless, I pray for him that he may be restored.

Father-Mother, forgive him, for he knoweth not what he doeth.

1132.

And now come I to Thee,
and these things I speak in the world that they may have my joy fulfilled in themselves.

I give them Thy word, and the world hath them,
because they are not of the world, even as I am not of the world.

1133.

I pray not that Thou shouldst take them out of the world,
but that Thou shouldst keep them from evil, whilst yet in the world,

Sanctify them through Thy truth.

Thy word is Truth.

1134.

As thou sendest me into the world, so also I send them into the world,

and for their sakes I sanctify myself,
that they also may be sanctified through the Truth.

Neither pray I for these alone, but for all that shall be added to their number,
and for the Two and Seventy also whom I sent forth,

1135.

yea, and for all that shall believe in the Truth through Thy word,

that they also may be one as Thou Most Holy art in me and I in Thee,
that they may also be one in Thee,
that the world may know that Thou hast sent me.

1136.

Holy Parent, I will also, that they whom Thou hast given me,
yea all who live, be with me where I am,

that they may partake of my glory which thou givest me,
for Thou lovest me in all, and all in me, from before the foundations of the world.

1137.

The world hath not known Thee in Thy righteousness,
but I know Thee, and these know that Thou hast sent me.

And I have declared unto them Thy Name
that the love wherewith Thou hast loved me may be in them,

and that from them it may abound, even unto all Thy creatures,
yea, even unto all These words being ended.

1138.

They all lifted up their voices with him, and prayed as he taught them, saying:

Our Father-Mother: Who art above and within.
Hallowed be Thy sacred Name, in Biune Trinity.

In Wisdom, Love and Equity Thy Kingdom come to all.
Thy holy Will be done always, as in Heaven, so on Earth.

1139.

Give us day by day to partake of Thy holy Bread, and the fruit of Thy living Vine.

As we seek to perfect others, so perfect us in Thy Christ.

Shew upon us Thy goodness, that to others we many shew the same.

1140.

In the hour of trial, deliver us from evil.

For Thine are the Kingdom, the Power and the Glory:

From the Ages of ages, Now, and to the Ages of ages. God.

1141.

Then our Master taketh the holy Bread and breaketh it,
and the Fruit of the Vine also, and mingleth it,

and having blessed and hallowed both,
and casting a fragment of the Bread into the Cup, he blessed the holy Union.

1142.

Then he giveth the bread which he had hallowed to his disciples saying,

Eat ye, for this is my Body, even the Body of the Christ,
which is given for the Salvation of the body and the soul.

1143.

Likewise he giveth unto them the fruit of the Vine which he had blessed saying unto them,

Drink ye, for this is my Blood,
even the Blood of the Christ which is shed for you and for many,
for the Salvation of the Soul and the Body.

1144.

And when all had partaken, he said unto them,
As oft as ye assemble together in my Name, make this Oblation for a Memorial of me,
even the Bread of everlasting life and the Wine of eternal salvation,

and eat and drink thereof with pure heart,
and ye shall receive of the Substance and the Life of God, which dwelleth in me.

1145.

And when they had sung a hymn, Jesus stood up in the midst of his apostles,
and going to him who was their Centre, as in a solemn dance, they rejoiced in him.

And then he went out to the Mount of Olives, and his disciples followed him.

ESSENES GOSPEL 76.2 - 78

1146.

Now Judas Iscariot had gone to the house of Caiaphas and said unto him,
Behold he has celebrated the Passover, within the gates, with the Mazza in place of the lamb.

I indeed bought a lamb, but he forbade that it should be killed,
and lo, the man of whom I bought it is witness.

1147.

And Caiaphas rent his clothes and said,
Truly this is a Passover of the law of Moses.

He hath done the deed which is worthy of death, for it is a weighty transgression of the law.

1148.

What need of further witness?

Yea, even now two robbers have broken into the Temple and stolen the book of the law,
and this is the end of his teaching.

Let us tell these things to the people who follow him,
for they will fear the authority of the law.

1149.

And one that was standing by as Judas came out, said unto him,
Thinkest thou that they will put him to death?

And Judas said, Nay,
for he will do some mighty work to deliver himself out of their hands,

1150.

even as when they of the synagogue in Capernaum rose up against him,
and brought him to the brow of the hill that they might throw him down headlong,
and did he not pass safely through their midst?

He will surely escape them now also,
and proclaim himself openly and set up the Kingdom whereof he spake.

ESSENES GOSPEL 77

1151.

And as they went to the Mount of Olives, Jesus said unto them,

All ye shall be offended because of me this night;
for it is written,

I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

1152.

Simon [*Peter*] answered and said unto him,
Though all men shall be offended because of thee, yet will I never be offended.

And the Lord said,
Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.

But I have prayed for thee that thy faith fail not;
and when thou art converted, strengthen thy brethren.

1153.

And he said unto Him,
Lord, I am ready to go with thee, both unto prison and unto death.

And Jesus said,
I tell thee, Simon, the cock shall not crow this night,
before that thou shalt thrice deny that thou knowest me.

1154.

Then cometh Jesus with them, having crossed the brook Kedron,
unto the garden called Gethsemane, and saith unto the disciples,

Sit ye here while I go and pray yonder.

(Judas also, which betrayed him, knew the place,
for Jesus oftentimes resorted thither with his disciples.)

1155.

Then saith he unto them,
My soul is exceeding sorrowful, even unto death;
tarry ye here, and watch with me.

1156.

And he went little farther and fell on his face and prayed, saying,

O my Father-Mother, if it be possible, let this cup pass from me;
nevertheless not as I will, but as Thou wilt.

And there appeared an angel unto him, from heaven strengthening him.

1157.

And he cometh unto the disciples and finding them asleep, saith unto Peter,
What, could ye not watch with me one hour?

Watch and pray that ye enter not into temptation:
the spirit indeed is willing, but the flesh is weak.

1158.

He went away again a second time and prayed, saying,
O my Father-Mother, if this cup may not pass away from me, except I drink it,
Thy will be done.

And being in an agony he prayed more earnestly,
and his sweat was as it were great drops of blood falling to the ground.

1159.

And he came and found them asleep again, for their eyes were heavy.

And he left them and went away again and prayed a third time, saying,
O my Father-Mother, not my will but Thine be done, in earth as it is in heaven.

1160.

Then cometh he unto his disciples and saith unto them,
Sleep on now, and take your rest;

behold, the hour is at hand,
and the Son of man is betrayed into the hands of sinners.

Rise, let us be going:
behold, he is at hand that doth betray me.

ESSENES GOSPEL 78

1161.

And it came to pass while Jesus yet spake,
behold there came a multitude, and Judas that was called Iscariot went before them.

For Judas, having received a band of men and officers from the chief priests and Pharisees,
came thither with lanterns and torches and weapons.

1162.

Jesus therefore, knowing all things that should come upon him, went forth and said unto them,
Whom seek ye?

They answered him, Jesus of Nazareth.

Jesus saith unto them, I am he.

As soon then as he had said unto them, I am he,
they went backward and fell to the ground.

1163.

And when they arose, then asked he them again, Whom seek ye?

And they said, Jesus of Nazareth.

And Jesus answered, I have told you, I am he;
if therefore ye seek me let these go their way.

1164.

Now he that betrayeth him gave them a sign, saying,
Whomsoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Jesus and said,
Hail, Master; and kissed him.

1165.

And Jesus said unto him.
Friend, wherefore art thou come?

Is it with a kiss that thou betrayest the Son of Man?

1166.

Then Jesus said unto the chief priests and captains of the temple and the elders,
which were come to him,

Why ye come out as against a thief, with swords and staves?

When I was daily with you in the temple,
ye stretched forth no hands against me;
but this is your hour, and the power of darkness.

1167.

Then came they and laid hands on Jesus.

And Simon Peter stretched forth his hand,
and drew his sword and struck a servant of the high priest's and smote off his ear.

1168.

Then said Jesus unto him,
Put up again thy sword into its place;
all they that take the sword shall perish by the sword.

And Jesus touched his ear and healed him.

1169.

And he said unto Peter,
Thinkest thou that I cannot now pray to my Parent,
and He shall presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be?

1170.

Then all the disciples forsook him and fled.
And they that had laid hands on Jesus led him away to Caiaphas, the high priest.

But they brought him to Annas first, because he was father-in-law to Caiaphas,
who was the high priest for that same year.

1171.

Now Caiaphas was he who gave council to the Jews
that it was expedient that one man should die for the sins of the people.

And the scribes and the elders were assembled together,
but Peter and John and Simon and Jude followed far off unto the high priest's palace,
and they went in and sat with the servants to see the end.

1172.

And they had kindled a fire in the midst of the hall, and when they were set down together,
Peter sat down among them and warmed himself, and Simon also sat by him. [?]

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said,
This man was also with him.

And he denied him, saying, Woman, I know him not.

1173.

And after a little while, another saw him and said,
Thou art also of them.

And Simon said, Man, I am not.

1174.

And about the space of one hour another confidently affirmed, saying,
Of a truth this fellow was with Jesus of Nazareth for his speech betrayeth him.

And Simon denied the third time with an oath, saying, I know not the man.

And immediately, while he yet spake, the cock crew.

1175.

And the Lord turned and looked upon Simon.

And Simon remembered the word of the Lord, how he had said unto him,
Before the cock crow this day thou shalt deny me thrice.

And Simon went out and wept bitterly.

The Gospel of the Perfect

CHAPTER THIRTY EIGHT

Divisions 1176-1200

ESSENES GOSPEL 79-80

1176.

The high priest then asked Jesus of his disciples and of his doctrine, saying,
How old art thou?

Art thou he that said that our father Abraham saw thy day?

And Jesus answered,
Verily before Abraham was I am.

1177.

And the high priest said, Thou are not yet fifty years old.
How sayest thou that thou hast seen Abraham?

Who art thou?
Whom makest thou thyself to be?

What dost thou teach?

1178.

And Jesus answered him,
I spake openly to the world;

I even taught in the synagogue and in the temple,
whither the Jews always resort; and in secret have I said nothing.

1179.

Why asketh thou me?

Ask them which heard me, what I have said unto them;
behold, they know what I said.

1180.

And when he had thus spoken, one of the officers which stood by,
struck Jesus with the palm of his hand, saying,

Answerest thou the high priest so?

Jesus answered him,
If I have spoken evil, bear witness of the evil,
but if well why smitest thou me?

1181.

Now the chief priests and elders, and all the council
sought false witnesses against Jesus to put him to death; but found none;
yea, many false witnesses came, yet they agreed not together.

1182.

At the last came two false witnesses.

And one of them said,
This fellow said, I am able to destroy the temple of God and to build it in three days.

And the other said,
This man said I will destroy this temple and build up another.

1183.

And the high priests arose and said unto him,
Answerest thou nothing?

What is it which these witnesses speak against thee?
But Jesus held his peace.

1184.

Now it was unlawful among the Hebrews to try a man by night.

And they said unto him, Art thou the Christ?
tell us.

And he said unto them,
If I tell you, ye will not believe;

and if I also ask you,
ye will not answer me, nor let me go.

1185.

And they asked him further saying,
Dost thou abolish the sacrifices of the law,
and the eating of flesh as Moses commanded?

And he answered,
Behold, a greater than Moses is here.

1186.

And the high priest answered and said unto him,
I adjure thee by the living God,
that thou tell us whether thou be the Christ, the Son of God.

1187.

Jesus saith unto him,
thou hast said;

and I say unto you,
Hereafter shall ye see the Son of man sitting on the right hand of power
and coming in the clouds of Heaven.

1188.

Then the high priest rent his clothes, saying,
He hath spoken blasphemy; what further need have we of witnesses?

Behold, now ye have heard his blasphemy.
What think ye?

1189.

They answered and said, He is worthy of death.

Then did they spit in his face and buffeted him;
and others smote him with the palms of their hands, saying,

Prophesy unto us, thou Christ,
Who is he that smote thee?

1190.

Now when morning was come all the chief priests and the elders of the people,
even the whole council held a consultation,
and took council against Jesus to put him to death.

And they gave forth their sentence against Jesus, that he was worthy of death,
and that he should be bound and carried away, and delivered unto Pilate.

ESSENES GOSPEL 80

1191.

Now Judas, who had betrayed him, when he saw that he was condemned,
repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying,
I have sinned in that I have betrayed the innocent blood.

1192.

And they said, What is that to us?
See thou to that.

And he cast down the pieces of silver in the temple and departed,
and went out and hanged himself.

1193.

And the chief priests took the pieces of silver and said,
It is not lawful for to put them into the treasury, because it is the price of blood.

And they took council and bought with them the potter's field, to bury strangers in.

1194.

Wherefore that field was called Aceldama, that is, the field of blood, unto this day.

Then was fulfilled that which was spoken by Zachariah, the prophet, saying,
They weighed for my price thirty pieces of silver.

1195.

And they took the thirty pieces of silver, the price of him that was valued,
whom they of the children of Israel did value,
and gave them for the potters field, and cast them to the potter in the House of the Lord.

1196.

Now, Jesus had said to his disciples,

Woe unto the man who receiveth the mysteries, and falleth into sin thereafter.

1197.

For such there is no place of repentance in this cycle,
seeing they have crucified afresh the Divine Offspring of God and man,
and put the Christ within them to an open shame.

1198.

Such are worse than the beasts, whom ye ignorantly affirm to perish,
for in your Scriptures it is written,

That which befalleth the beast befalleth the sons of men.

1199.

All live by one breath, as the one dieth so dieth the other,

so that a man hath no preeminence over a beast,
for all go to the same place,

all come from the dust and return to the dust together.

1200.

These things spake Jesus concerning them which were not regenerate,
not having received the Spirit of Divine Love,

who, once having received the Light,
crucified the Son of God afresh, putting him to an open shame.

The Gospel of the Perfect

CHAPTER THIRTY NINE
Divisions 1201-1230

ESSENES GOSPEL 81

1201.

Then led they Jesus from Caiaphas unto the hall of judgment,
to Pontius Pilate, the Governor,

and it was early, and they themselves went not into the judgment hall,
lest they should be defiled; but that they might keep the feast.

1202.

Pilate therefore went out unto them and said,
What accusation bring ye against this man?

They answered and said unto him,
If he were not a malefactor, we would not have delivered him up unto thee.

1203.

We have a law and by our law he ought to die,
because he would change the customs and rites which Moses delivered unto us,
yea, he made himself the Son of God.

1204.

Then said Pilate unto them,
Take ye him, and Judge him according to your law.

For he knew that for envy they had delivered him.

The Jews therefore said unto him,
It is not lawful for us to put any man to death.

1205.

So the saying of Jesus was fulfilled, which he spake, signifying what death he should die.

And they further accused him saying,
We found this fellow perverting the nation,
and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

1206.

Then Pilate entered into the judgment hall again and called Jesus and said unto him,
Art thou the King of the Jews?

Jesus answered him,
Sayest thou this thing of thyself, or did others tell it thee of me?

1207.

Pilate answered, Am I a Jew ?

Thine own nation and the chief priests have delivered thee unto me;
what hast thou done?

Jesus answered,
My kingdom is not of this world, if my kingdom were of this world,
then would my servants fight, that I should not be delivered to the Jews;
but now is my kingdom not from hence.

1208.

Pilate therefore said unto him, Art thou a King then?

Jesus answered,
Thou sayest that I am, yea, a King I am.

To this end was I born and for this cause came I unto the world,
that I should bear witness unto the truth.
Every one that is of the truth heareth my voice.

1209.

Pilate said unto him, What is truth?

Jesus said,
Truth is from heaven.

1210.

Pilate said, Then truth is not on earth.

Jesus said unto Pilate,
Believe thou, that truth is on earth amongst those who receive and obey it.
They are of the truth who judge righteously.

1211.

And when he had heard this, he went out again unto the Jews and saith unto them,
I find in him no fault at all.

And when he was accused of the chief priests and elders he answered them nothing.

1212.

Then said Pilate unto him,
Hearest thou not, how many things they witness against thee?

And he answered him never a word, insomuch that the governor marvelled greatly,
and again he said unto them, I find no fault in this man.

1213.

And they waxed the more fierce saying,
He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee he asked, whether the man were a Galilean.

1214.

And as soon as he knew that he belonged unto Herod's jurisdiction,
he sent him to Herod, who himself also, was at Jerusalem at the time.

And when Herod saw Jesus he was exceedingly glad,
for he was desirous to see him of a long season,
because he had heard many things of him, and he hoped to have seen some miracle done by him.

1215.

Then he questioned with him in many words, but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him,
and many false witnesses rose up against him, and laid to his charge things that he knew not.

1216.

And Herod with his men of war set him at nought, and mocked him,
and arrayed him in a gorgeous robe and sent him again to Pilate.

And the same day Pilate and Herod were made friends together,
for before they were at enmity between themselves.

1217.

And Pilate went again into the Judgment Hall and saith unto Jesus,
[From] Whence art thou?

But Jesus gave him no answer.

1218.

Then saith Pilate unto him, Speakest thou not unto me?
knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered,
Thou couldest have no power at all against me, except it were given thee from above,
therefore he that delivered me unto thee hath the greater sin.

1219.

And from thenceforth Pilate sought to release him; but the Jews cried out, saying,
If thou let this man go thou art no Caesar's friend,
whosoever maketh himself a king speaketh against Caesar.

1220.

And Pilate called together the chief priests and rulers of the people.

When he was set down on the judgment seat his wife sent unto him, saying,
Have thou nothing to do with that just man,
for I have suffered many things this day in a dream, because of him.

1221.

And Pilate said unto them,
Ye have brought this man unto me, as one that perverteth the people,
and behold I have examined him before you,
and have found no fault in this man touching those things: whereof ye accuse him.

1222.

No, nor yet Herod, for I sent you to him,
and lo nothing worthy of death was found in him.

But ye have a custom that I should release unto you one at the Passover,
will ye therefore that I release unto you the King of the Jews?

1223.

Then cried they all again, saying, Not this man, but Barabbas.

Now Barabbas was a robber.
And, for sedition made in the city, and for murder, was cast into prison.

1224.

Pilate therefore, willing to release Jesus, spake again to them.

Whether of the twain will ye that I release unto you;
Jesus Barabbas, or Jesus which is called the Christ?

They said, Barabbas

1225.

Pilate said unto them, What then shall I do with Jesus which is called the Christ?

They all say unto him, Let him be crucified.

1226.

And the Governor said, Why what evil hath he done?

But they cried out all the more saying, Crucify him, crucify him.

1227.

Pilate therefore went forth again and said unto him,
Behold, again, I bring him forth to you, that ye may know that I find no fault in him,
and again they cried out, Crucify him, crucify him.

1228.

And Pilate said unto them, the third time, Why, what evil hath he done?

I have found no cause of death in him: I will therefore chastise him, and let him go.

And they were instant with loud voices, requiring that he might be crucified.
And the voices of them and of the chief priests prevailed.

1229.

When Pilate saw that he could prevail nothing,
but that rather a tumult was made, he took water, and washed his hands before the multitude,
saying, I am innocent of the blood of this just person: see ye to it.

1230.

Then answered all the people, and said,
His blood be on us and on our children.

And Pilate gave sentence that it should be as they required.
And he delivered Jesus to their will.

ESSENES GOSPEL 82

1231.

Then released he Barabbas unto them,
and when he had scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took Jesus to the common hall
and gathered unto him the whole band of soldiers.

1232.

And they stripped him and put on him a purple robe.

And when they had plaited a crown of thorns they put it upon his head and a reed in his right hand,
and they bowed the knee before him and mocked him, saying,
Hail, King of the Jews!

1233.

Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And Pilate saith unto them, Behold the man!

1234.

When the chief priests therefore and officers saw him, they cried out, saying,
Crucify him, crucify him.

And Pilate saith unto them,
Take ye him and crucify him, for I find no fault in him.

1235.

And they spit upon him, and took the reed and smote him on the head.

And after that they had mocked him they took the robe off from him,
and put his own raiment on him, and led him away to crucify him.

1236.

And as they led him away, they laid hold upon one Simon,
a Cyrenian [*of Lybia*], coming out of the county,
and on him they laid the cross that he might bear it after Jesus.

And there followed him a great company of people and of women,
which also bewailed and lamented him.

1237.

But Jesus, turning unto them, said,
Daughters of Jerusalem, weep not for me,
but weep for yourselves and for your children.

For behold the days are coming in which they shall say,
Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

1238.

Then shall they begin to say to the mountains,
Fall on us; and to the hills, Cover us.

For it they do these things in a green tree, what shall be done in the dry.

1239.

And there were also two other malefactors led with him to be put to death.

And when they were come unto a place called Calvary,
and Golgotha, that is to say a place of a skull,
there they crucified him; and the malefactors,
one on the right hand, and other on the left.

1240.

And it was the third hour when they crucified him,
and they gave him vinegar to drink mingled with gall,
and when he had tasted thereof, he would not drink.

And Jesus said,
Abba Amma, forgive them, for they know not what they do.

1241.

Then the soldiers, when they had crucified Jesus,
took his raiment and made four parts, to every soldier a part; and also his vesture.

Now the vesture was without seam, woven from the top throughout.

They said therefore among themselves,
Let us not rend it, but cast lots for it, whose it shall be.

1242.

That the scripture might be fulfilled, which saith,
They parted my raiment among them, and for my vesture they did cast lots.

These things therefore the soldiers did. And sitting down they watched him there.

1243.

And a superscription was also written over him in letters of Greek, and Latin, and Hebrew,
This is the King of the Jews.

This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city,
and it was written in Hebrew and Greek and Latin.

1244.

Then said the chief priests of the Jews to Pilate,
Write not, The King of the Jews, but that, he said, I am the King of the Jews.

Pilate answered, What I have written, I have written.

1245.

And one of the malefactors which were hanged railed on him, saying,
If thou be the Christ, save thy self and us.

But the other answering rebuked him, saying,
Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justly, for we receive the due reward of our deeds,
but this man hath done nothing amiss.

1246.

And he said unto Jesus,
Lord remember me when thou comest into thy kingdom.

And Jesus said unto him,
Verily I say unto thee, to day shalt thou be with me in Paradise.

1247.

And they that passed by reviled him, wagging heir heads and saying,
Thou that wouldst destroy the temple, and build it in three days, save thyself.

If thou be the Son of God, come down from the Cross.

1248.

Likewise also the chief priests mocking him,
while the scribes and elders said, He saved a lamb, himself he cannot save.

If he be the King of Israel,
let him now come down from the cross and we will believe him.

1249.

He trusted in God, let Him deliver him now,
if He will have him, for he said, I am the Son of God.

The usurers and the dealers in beasts and birds also cast the like things into his teeth, saying,
Thou who drivest from the temple the traders in oxen and sheep and doves,
art thyself but a sheep that is sacrificed.

1250.

Now from the sixth hour there was darkness over all the land unto the ninth hour,
and some standing around, lighted their torches, for the darkness was very great.

And about the sixth hour Jesus cried with a loud voice, Eli, Eli, lame sabachthani?
that, is to say, My God, My God, why hast Thou forsaken me ?

1251.

Some of them that stood there, when they heard that, said, This man calleth for Elias;
others said, He calleth on the Sun.

The rest said, Let be, let us see whether Elias will come to save him.

1252.

Now there stood by the cross of Jesus his mother and his mother's sister,
Mary, the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by whom he loved,
he saith unto his mother, Woman, behold thy son!

And he said to the disciple, Behold thy mother!
And from that hour that disciple took her into his own home.

1253.

After this, Jesus knowing that all things were now accomplished,
that the scripture might be fulfilled, saith,
I am athirst.

And from a vessel they filled a sponge with vinegar
and put it upon hyssop and put it to his mouth.

1254.

And Jesus cried with a loud voice, saying,
Abba Amma, into Thy hand I commend my spirit.

When Jesus had therefore received the vinegar, he cried aloud,
It is finished;

and he bowed his head and gave up the ghost.

1255.

And it was the ninth hour.

And behold there was great thunder and lightning,

and the partition wall of the Holy place, from which hung the veil,
fell down, and was rent in twain,

and the earth did quake, and the rocks also were rent.

1256.

Now when the centurion and they that were with him watching Jesus,
saw the earthquake and those things that were done, they feared greatly, saying,
Truly this was a Son of God.

1257.

And many women were there, which followed from Galilee, ministering unto them,
and among them were Mary the mother of James and Josés,
and the mother of Zebedee's children,

and they lamented, saying,

The light of the world is hid from our eyes,
the Lord our Love is crucified.

1258.

Then the Jews, because it was the preparation,
that the bodies should not remain upon the cross on the Sabbath, for that was a Paschal Sabbath,
besought Pilate that their legs might be broken, and that they might be taken away.

1259.

Then came the soldiers, and brake the legs of the two who were crucified with him.

But when they came to Jesus, and saw that he was dead already,
they brake not his legs,
but one of the soldiers with a spear pierced his heart
and forthwith came there out blood and water.

1260.

And he that saw it bare record and his record is true,
and he knoweth that he saith true, that ye might believe.

For these things were done that the Scriptures might be fulfilled,
A bone of him shall not be broken,

and again,

In the midst of the week the Messiah shall be cut off.

ESSENES GOSPEL 83-84

1261.

Now, when the even was come, Joseph of Arimathea, an honourable councillor,
who also waited for the Kingdom of God,
came and went in boldly unto Pilate and craved the body of Jesus.

(He was a good man and just, and had not consented to the council and deed of them).

1262.

And Pilate marvelled if he were already dead,
and calling unto him the centurion, he asked him whether he had been any while dead.

And when he knew it of the centurion, he gave the body to Joseph.
He came therefore, and took the body of Jesus.

1263.

And there came also Nicodemus, who at the first came to Jesus by night,
and brought a mixture of myrrh and aloes, about an hundred weight.

Then took they the body of Jesus and wound it in linen clothes with the spices,
as the manner of the Jews is to bury.

1264.

Now in the place where he was crucified there was a garden,
and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore,
and it was about the beginning of the second watch when they buried him,
because of the Jews' preparation day, for the sepulchre was nigh at hand.

1265.

And Mary Magdalene and the other Mary,
and Mary the mother of Joses beheld where he was laid.

There at the tomb they kept watch for three days and three nights.

1266.

And the women also, who came with him from Galilee,
followed after, bearing lamps in their hands and beheld the sepulchre and how his body was laid,
and they made lamentation over him.

1267.

And they returned and rested the next day, being a high day,
and on the day following they bought and prepared spices and ointments
and waited for the end of the Sabbath.

1268.

Now the next day that followed, the chief priests and Pharisees came together unto Pilate, saying,
Sir we remember that deceiver said,
while he was yet alive, After three days I will rise again.

1269.

Command therefore that the sepulchre be made sure until the third day be past,
lest his disciples come by night and steal him away,
and say unto the people, He is risen from the dead, so the last error shall be worse than the first.

1270.

Pilate said unto them, Ye have a watch,
go your way, make it as sure as you can.

So they went and made the sepulchre sure,
sealing the stone and setting a watch till the third day should be past.

ESSENES GOSPEL 84

1271.

Now after the Sabbath was ended and it began to dawn, on the first day of the week,
came Mary Magdalene to the sepulchre,
bearing the spices which she had prepared, and there were others with her.

1272.

And as they were going, they said among themselves,
who shall roll away the stone from the door of the sepulchre?

For it was great.

And when they came to the place and looked, they saw that the stone was rolled away.

1273.

For behold there was a great earthquake;
and the angel of the Lord descended from heaven,
and rolled back the stone from the door, and sat upon it.

His countenance was like lighting and his raiment white as snow:
And for fear of him the keepers did shake and became as dead men.

1274.

And the angel answered and said unto the women,
Fear not ye, for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said.

Come, see the place where the Lord lay.

1275.

And go quickly and tell his disciples that he is risen from the dead;
and, behold he goeth before you into Galilee;
there shall ye see him; lo, I have told you.

And they entered in and found not the body of Jesus.

1276.

Then she ran and came to Simon Peter and the other disciple whom Jesus loved,
and said unto them,

They have taken away the Lord out of the sepulchre,
and we know not where they have laid him.

1277.

And they ran and came to the sepulchre,
and looking in, they saw the linen clothes lying,
and the napkin that had been about his head not lying with the linen clothes,
but wrapped up in a place by itself.

1278.

And it came to pass as they were much perplexed,
behold, two angels stood by them in glistening garments of white, and said unto them,
Why seek ye the living among the dead?

He is not here, he is risen,
and, behold, he goeth before you into Galilee, there shall we see him.

1279.

Remember ye not how he spake unto you, when he was yet in Galilee,
that the Son of Man should be crucified and that he would rise again after the third day?

And they remembered his words.

And they went out quickly and fled from the sepulchre,
for they trembled with amazement, and they were afraid.

1280.

Now at the time of the earthquake, the graves were opened;
and many of the saints which slept arose, and came out of the graves after his resurrection,
and went into the city and appeared unto many.

1281.

But Mary stood without at the sepulchre weeping,
and as she wept she again stooped down, and looked into the sepulchre
and saw two angels in white garments,
the one at the head, and the other at the feet, where the body of Jesus had lain.

And they said unto her, Woman, why weepest thou?

1282.

She saith unto them,
Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back,
and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her,
Woman, why weepest thou? Whom seekest thou?

1283.

She, supposing him to be the gardener, saith unto him,
Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus said unto her,
Mary,

She turned herself and saith unto him,
Rabboni; which is to say, Master.

1284.

Jesus saith unto her,
Touch me not, for I am not yet ascended to my Father One with my Mother,

but go to my brethren, and say unto them,
I ascend unto my Parent and your Parent; to my God and your God.

1285.

And Mary Magdalene came and told the disciples that she had seen the Lord,
and that he had spoken these things unto her,
and commanded her to announce his resurrection from the dead.

ESSENES GOSPEL 85-86

1286.

And behold, two of them went that same day to a village called Emmaus,
which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

1287.

And it came to pass, that, while they communed together and reasoned,
Jesus himself drew near, and went with them.
But their eyes were holden that they should not know him.

And he said unto them,
What manner of communications are these that ye have one with another, as ye walk and are sad?

1288.

And the one of them, whose name was Cleophas, answering, said unto him,
Art thou only a stranger in Jerusalem
and hast not known the things which are come to pass there in these days?

And he said unto them, What things?

1289.

And they said unto him, Concerning Jesus of Nazareth
who was a Prophet mighty in deed and word before God and all the people;

and how the chief priests and our rulers delivered him to be condemned to death,
and have crucified him.

But we trusted that it had been he which should have redeemed Israel;
and beside all this three days have passed since these things were done.

1290.

Yea, and certain women also of our company made us astonished,
which were early at the sepulchre;

and when they found not his body,
they came saying, that they had also seen a vision of angels, who said that he was alive.

1291.

And certain of them who were with us went to the sepulchre,
and found it even so as the women had said;
but him they saw not.

1292.

Then he said unto them,
O fools and slow of heart to believe all that the prophets have spoken;

Ought not Christ to have suffered these things,
and then to enter into his glory?

1293.

And beginning at Moses and all the prophets,
he expounded unto them in all the scriptures, the things concerning himself.

And they drew nigh unto the village whither they went;
and he made as though he would have gone further.

1294.

But they constrained him, saying,
Abide, with us, for it is toward evening, and the day is far spent.

And he went in to tarry with them.

1295.

And it came to pass as he sat at table with them,
he took bread and the fruit of the vine, and gave thanks, blessed, and brake, and gave to them.

And their eyes were opened, and they knew him;

1296.

and he vanished out of their sight.

And they said one to another,
Did not our hearts burn within us while he talked with us by the way,
and while he opened to us the scriptures?

1297.

And they rose up the same hour and returned to Jerusalem,
and found the twelve gathered together, and them that were with them, saying,

The Lord is risen indeed, and hath appeared to Simon.

And they told what things were done in the way
and how he was known of them in breaking of bread.

1298.

Now while they had been going to Emmaus,
some of the watch came into the city, and showed unto Caiaphas what things had been done.

And they assembled with the elders and took council and said,

1299.

Behold, while the soldiers slept, some of his disciples came and took his body away;
and is not Joseph of Arimathea one of his disciples?

For this cause then did he beg the body from Pilate
that he might bury it in his garden in his own tomb.

1300.

Let us therefore give money to the soldiers, saying,
say ye, His disciples came by night and stole him away while we slept.

And if this come to the ears of the governor we will persuade him, and secure you.

1301.

The same day, at the time of sacrifice in the Temple
there appeared among the dealers in beasts and in birds,

one clothed in white raiment, bright as light,
and in his hand a whip of seven cords.

1302.

And at the sight of him, those who sold and bought fled in terror,
and some of them fell as dead men,

for they remembered how before his death Jesus had driven them away from the Temple enclosure,
in like manner.

1303.

And some declared that they had seen a spirit.

And others that they had seen him who was crucified and that he had risen from the dead.

1304.

And the sacrifices ceased that day in the Temple, for all were in fear,
and none could be had to sell or to buy,
but, rather, they let their captives go free.

1305.

And the priests and elders caused a report to be spread,
That they who had seen it were drunken, and had seen nothing.

1306.

But many affirmed that they had seen him with their own eyes,
and felt on their backs the scourge,

but were powerless to resist,
for when some of the bolder among them put forth their hands,
they could not seize the form which they beheld, nor grasp the whip which chastised them.

1307.

And from that time, these believed in Jesus,
that he was sent from God, to deliver the oppressed, and free those that were bound.

And they turned from their ways and sinned no longer.

1308.

To others he also appeared in love and mercy and healed them by his touch,
and delivered them from the hands of the persecutor.

1309.

And many like things were reported of him,
and many said,
Of a truth the Kingdom is come.

1310.

And some of those who had slept and risen,
when Jesus rose from the dead appeared, and were seen by many in the holy City,

and great fear fell upon the wicked,
but light and gladness came to the righteous in heart.

ESSENES GOSPEL 87-88

1311.

Then the same day at evening, being the first day of the week,
when the doors were shut where the disciples were assembled for fear of the Jews,
came Jesus and stood in the midst, and saith unto them,

Peace be unto you.

1312.

But they were affrighted and supposed that they had seen a spirit.

And he said unto them,
Behold, it is I myself, like as ye have seen me aforetime.

1313.

A spirit can in deed appear in flesh and bones as ye see me have.
Behold my hands and my feet, handle and see.

And when he had so said, he shewed unto them his hands and his Heart.

1314.

Then were the disciples glad, when they saw the Lord.

For Thomas, called Didymus, one of the disciples, had said unto them,
Except I shall see in his hands the print of the nails, and thrust my hand into his heart,
I will not believe.

1315.

Then saith he to Thomas,
Behold my hands, my heart, and my feet;
reach hither thy hands, and be not faithless but believing.

1316.

And Thomas answered and said unto him,
My Lord and my God!

And Jesus saith unto him,
Thomas, because thou hast seen me, thou hast believed;
blessed are they that have not seen and yet have believed.

1317.

Then saith Jesus unto them again,
Peace be unto you,
as Abba Amma hath sent me, even so send I you.

1318.

And when he had said this he breathed on them and said unto them,
Receive ye the Holy Ghost;
preach the Gospel,
and announce ye unto all nations; the resurrection of the Son of Man.

1319.

Teach ye the holy law of love which I have delivered unto you.

And whosoever forsake their sins, they are remitted unto them,
and whosoever continue in their sins they are retained unto them.

1320.

Baptise them who believe and repent,
bless and anoint them,

and offer ye the pure Oblation of the fruits of the earth,
which I have appointed unto you for a Memorial of me.

1321.

Lo, I have given my body and my blood to be offered on the Cross,
for the redemption of the world from the sin against love,
and from the bloody sacrifices and feasts of the past.

1322.

And ye shall offer the Bread of life, and the Wine of salvation,
for a pure Oblation with incense, as it is written of me,

and ye shall eat and drink thereof for a memorial,
that I have delivered all who believe in me from the ancient bondage of your ancestors.

1323.

For they, making a god of their belly,
sacrificed unto their god the innocent creatures of the earth,
in place of the carnal nature within themselves.

And eating of their flesh and drinking of their blood to their own destruction,
corrupted their bodies and shortened their days,
even as the Gentiles who knew not the truth, or who knowing it, have changed it into a lie.

1324.

As I send you, so send ye others also, to do these things in my Name,
and he laid his hands upon them.

In the like manner as the Apostles,
so also be ordained Prophets and Evangelists and Pastors,
a Holy Priesthood,

1325.

and afterwards he laid his hand upon those whom they chose for Deacons,
one for each of the fourfold twelve.

And these are for the rule and guidance of the Church Universal,
that all may be perfected in their places in the Unity of the Body of the Christ.

ESSENES GOSPEL 88

1326.

And after seven days again, his disciples were within the Upper Room;
then came Jesus, the doors being shut, and stood in their midst and said,

Peace be unto you,
and he was known unto them in the holy Memorial.

1327.

And he said unto them,
Love ye one another, and all the creatures of God.

Yet I say unto you,
not all are men, who are in the form of man.

1328.

Are they men or women in the image of God
whose ways are ways of violence, of oppression and wrong,
who choose a lie rather than the truth?

Nay, verily, till they are born again,
and receive the Spirit of Love and Wisdom within their hearts.

1329.

Then only are they sons and daughters of Israel,
and being of Israel they are children of God,

And for this cause came I into the world,
and for this I have suffered at the hands of sinners.

1330.

These are the words which I spake unto you, while I was yet with you,
that all things must be fulfilled
which were written in the law of Moses and in the prophets, and in the psalms, concerning me.

1331.

And Jesus said,
I stood in the midst of the world, and in the flesh was I seen and heard,

1332.

and I found all men gluttoned with their own pleasures,
and drunk with their own follies,

and none found I hungry or athirst for the wisdom which is of God.

1333.

My soul grieveth over the sons and daughters of men because they are blind in their heart,
and in their soul are they deaf and hear not my voice.

Then opened he their understanding, that they might understand the scriptures.

1334.

And said unto them,
Thus it is written, and thus it behooved the Christ to suffer,
and to rise from the dead after the third day.

And that repentance and remission of sins should be preached in my name among all nations,
beginning at Jerusalem.

1335.

And ye are witnesses of these things.

And, behold, I send the promise of my Parent upon you,
even of my Father, one with my Mother, whom ye have not seen on the earth.

1336.

For I say unto you of a truth,
as the whole world have been ruined by the sin and vanity of woman,
so by the simplicity and truth of woman shall it be saved, even by you shall it be saved.

1337.

Rejoice therefore and be ye glad, for ye are more blessed than all who are on earth,
for it is ye, my twelve thousand who shall save the whole world.

1338.

Again I say unto you when the great tyrant and all the seven tyrants
began to fight in vain against the Light, they knew not with whom or what they fought.

For they saw nothing beyond a dazzling Light,
and when they fought they expended their strength one against another, and so it is.

1339.

For this cause I took a fourth part of their strength,
so that they might not have such power, and prevail in their evil deeds.

1340.

For by involution and evolution shall the salvation of all the world be accomplished:
by the Descent of Spirit into matter,
and the Ascent of matter into Spirit, through the ages.

ESSENES GOSPEL 89 - 90.1

1341.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias,
and on this wise shewed he himself.

1342.

There were together Simon, Peter, and Thomas, called Didymus,
and Nathanael of Cana in Galilee,
and James and John and two other of his disciples.

1343.

And Peter saith unto them, I go a fishing.

They say unto him, We also go with thee.

1344.

They went forth and entered into a ship immediately,
and that night they caught nothing.

And when the morning was now come, Jesus stood on the shore,
but the disciples knew not that it was Jesus.

1345.

Then Jesus said unto them,
Children, have ye any meat?

They answered him, Nay, Lord,
not enough for all;

there is naught but a small loaf, a little oil, and a few dried fruits.

1346.

And he said unto them,
Let these suffice; come and dine.

And he blessed them, and they ate and were filled,

and there was a pitcher of water also,
and he blessed it likewise, and lo, it was the fruit of the vine.

1347.

And they marvelled, and said,
It is the Lord.

And none of the disciples durst ask him, Who art thou?,
knowing it was the Lord.

1348.

This is now the sixth time that Jesus shewed himself to his disciples,
after that he was risen from the dead.

So when they had dined, Jesus saith to Peter,
Son of Jonas, lovest thou me more than these?

1349.

He saith unto him,
Yea, Lord, thou knowest that I love thee.

He saith unto him,
Feed my lambs.

1350.

He saith unto him again the second time,
Peter, son of Jonas, lovest thou me?

He saith unto him,
Yea, Lord thou knowest that I love thee.

1351.

He said unto him,
Feed my sheep.

He saith unto him the third time,
Peter, son of Jonas, lovest thou me?

1352.

Peter was grieved because he said unto him the third time, Lovest thou me?

And he said unto him,
Lord, thou knowest all things;

thou knowest that I love thee.

Jesus saith unto him,
Feed my Flock.

1353.

Verily verily, I say unto thee,
thou art a rock from the Rock, and on this rock will I build my Church,

and I will raise thee above my twelve
to be my vicegerent upon earth for a centre of Unity to the twelve,

1354.

and another shall be called and chosen to fill thy place among the twelve,

and thou shalt be the servant of servants,
and shalt feed my rams, my sheep, and my lambs.

1355.

And yet another shall arise and he shall teach many things which I have taught you already,
and he shall spread the Gospel among the Gentiles with great zeal.

But the keys of the Kingdom will I give
to those who succeed thee in my Spirit and obeying my law.

1356.

And again I say unto thee,
When thou wast young thou girdedst thyself and walketh whither thou wouldst,

but when thou shalt be old,
thou shalt stretch forth thy hands and another shall gird thee
and carry thee whither thou wouldst not.

1357.

This spake he, signifying by what death he should glorify God.

And when he had spoken this he saith unto him,
Follow me.

1358.

Then Peter, turning about, seeth the disciple whom Jesus loved following [*them*].

Peter seeing him, saith to Jesus,
Lord, and what shall this man do?

1359.

Jesus saith unto him,
If I will that he tarry till I come, what is that to thee?

Follow thou me.

1360.

Then went this saying abroad among the brethren that [*that*] disciple should not die:
yet Jesus said not unto him,

'He shall not die', but,
'If I will that he tarry till I come, what is that to thee?'

ESSENES GOSPEL 90

1361.

Again the twelve were gathered together in the Circle of palm trees,
and one of them, even Thomas, said to the other,

What is Truth?

1362.

for the same things appear different to different minds,
and even to the same mind at different times.

What, then, is Truth?

1363.

And as they were speaking Jesus appeared in their midst and said,
Truth, one and absolute, is in God alone,

for no man, neither any body of men,
knoweth that which God alone knoweth, who is the All in All.

1364.

To men is Truth revealed according to their capacity to understand and receive.

The one truth hath many sides,
and one seeth one side only, another seeth another,
and some see more than others, according as it is given to them.

1365.

Behold this crystal:
how the one light its manifest in twelve faces,
yea four times twelve,

and each face reflecteth one ray of light,
and one regardeth one face, and another another,
but it is the one crystal and the one light that shineth in all.

ESSENES GOSPEL 90.2- 91

1366.

Behold again,
When one climbeth a mountain and attaining one height, he saith,

This is the top of the mountain, let us reach it,
and when they have reached that height,

lo, they see another beyond it until they come to that height from which no other height is to be
seen,
if so be they can attain it.

1367.

So it is with Truth.

I am the Truth and the Way and the Life,
and have given to you the Truth I have received from above.

1368.

And that which is seen and received by one,
is not seen and received by another.

That which appeareth true to some, seemeth not true to others.

1369.

They who are in the valley see not as they who are on the hill top.

But to each, it is the Truth as the one mind seeth it,
and for that time, till a higher Truth shall be revealed unto the same:

and to the soul which receiveth higher light, shall be given more light.

Wherefore condemn not others,
that ye be not condemned.

1370.

As ye keep the holy Law of Love, which I have given unto you,

so shall the Truth be revealed more and more unto you,
and the Spirit of Truth which cometh from above shall guide you,
albeit through many wanderings,

into all Truth,
even as the fiery cloud guided the children of Israel through the wilderness.

1371.

Be faithful to the light ye have,
till a higher light is given to you.

Seek more light,
and ye shall have abundantly;

rest not, till ye find.

1372.

God giveth you all Truth, as a ladder with many steps,
for the salvation and perfection of the soul,

and the truth which seemeth to day,
ye will abandon for the higher truth of the morrow.

1373.

Press ye unto Perfection.

Whoso keepeth the holy Law which I have given,
the same shall save their souls,
however differently they may see the truths which I have given.

1374.

Many shall say unto me, Lord, Lord,
we have been zealous for thy Truth.

But I shall say unto them, Nay,
but, that others may see as ye see, and none other truth beside.

1375.

Faith without charity is dead.

[For] Love is the fulfilling of the Law.

1376.

How shall faith in what they receive, profit them that hold it in unrighteousness?

They who have love have all things,
and without love there is nothing worth.

1377.

Let each hold what they see to be the truth in love,
knowing, that where love is not, truth is a dead letter and profiteth nothing.

There abide Goodness, and Truth, and Beauty,
but the greatest of these is Goodness.

1378.

If any have hatred to their fellows,
and harden their hearts to the creatures of God's hands,

how can they see Truth unto salvation,
seeing their eyes are blinded and their hearts are hardened to God's creation?

1379.

As I have revived the Truth, so have I given it to you.

Let each receive it according to their light and ability to understand,
and persecute not those who receive it after a different interpretation,

1380.

For Truth is the Might of God,
and it shall prevail in the end over all errors.

But the holy Law which I have given is plain for all,
and just and good.

Let all observe it for the salvation of their souls.

1381.

In that time after Jesus had risen from the dead he tarried ninety days with Mary his mother and Mary Magdalene, who anointed his body, and Mary Cleophas and the twelve, and their fellows, instructing them and answering questions concerning the kingdom of God.

1382.

And as they sat at supper, when it was evening, Mary Magdalene asked him, saying, Master, wilt thou now declare unto us the Order of the Kingdom?

1383.

And Jesus answered and said,
Verily I say unto thee, O Mary, and to each of any disciples,
The kingdom of Heaven is within you.

But the time cometh when that which is within shall be made manifest in the without, for the sake of the world.

1384.

Order indeed is good, and needful,
but before all things is love.

Love ye one another and all the creatures of God,
and by this shall all men know that ye are my disciples.

1385.

And one asked him saying,
Master, wilt thou that infants be received into the congregation
in like manner as Moses commanded by circumcision?

1386.

And Jesus answered,
For those who are in Christ there is no cutting of the flesh, nor shedding of blood.

1387.

Let the infant of eight days be Presented unto the Father-Mother, who is in Heaven,
with prayer and thanksgiving, and let a name be given to it by its parents,

and let the presbyter sprinkle pure water upon it,
according to that which is written in the prophets,

1388.

and let its parents see to it that it is brought up in the ways of righteousness,
neither eating flesh, nor drinking strong drink,
nor hurting the creatures which God hath given into the hands of man to protect.

1389.

Again one said unto him,
Master, how wilt thou when they grow up?

1390.

And Jesus said,
After seven years, or when they begin to know the evil from the good,
and learn to choose the good,

1391.

let them come unto me and receive the blessing
at the hands of the presbyter or the angel of the church, with prayer and thanksgiving,

1392.

and let them be admonished to keep from flesheating and strong drink,
and from hunting the innocent creatures of God,
for shall they be lower than the horse or the sheep to whom these things are against nature?

1393.

And again he said,
If there come to us any that eat flesh and drink strong drink, shall we receive them?

1394.

And Jesus said unto him,
Let such abide in the outer court till they cleanse themselves from these grosser evils;
for till they perceive, and repent of these,
they are not fit to receive the higher mysteries.

1395.

And another asked him saying,
When wilt thou that they receive Baptism?

1396.

And Jesus answered,
After another seven years,
or when they know the doctrine, and do that which is good,
and learn to work with their own hands,
and choose a craft whereby they may live, and are steadfastly set on the right way.

1397.

Then let them ask for initiation,
and let the angel or presbyter of the church examine them and see if they are worthy,
and let him offer thanksgiving and prayer,
and bury them in the waters of separation, that they may rise to newness of life,
confessing God as their Father and Mother,
vowing to obey the Holy Law, and keep themselves separate from the evil in the world.

1398.

And another asked him,
Master, at what time shall they receive the Anointing?

1399.

And Jesus answered,
When they have reached the age of maturity,
and manifested in themselves the sevenfold gifts of the Spirit,
then let the angel offer prayer and thanksgiving and seal them with the seal of the Chrism.

1400.

It is good that all be tried in each degree seven years.
Nevertheless let it be unto each according to their growth in the love,
and the wisdom of God.

ESSENES GOSPEL 92-93

1401.

And another asked him saying,
Master, wilt thou that there be marriages among us as it is among the nations of earth?

1402.

And Jesus answered, saying,
Among some it is the custom that one woman may marry several men,

who shall say unto her,
Be thou our wife and take away our reproach.

1403.

Among others it is the custom, that one man may marry several women,
and who shall say unto him,

Be thou our husband and take away our reproach,
for they who love feel it is a reproach to be unloved.

1404.

But unto you my disciples, I shew a better and more perfect way,
even this, that marriage should be between one man and one woman,

who by perfect love and sympathy are united,
and that while love and life do last, howbeit in perfect freedom.

1405.

But let them see to it that they have perfect health,
and that they truly love each other in all purity,
and not for worldly advantage only,

and then let them plight their troth [*betrothal*] one to another before witnesses.

1406.

Then, when the time is come,
let the angel or presbyter offer prayer and thanksgiving
and bind them with the scarlet cord, if ye will, and crown them,
and lead them thrice around the altar, and let them eat of one bread and drink of one cup.

1407.

Then holding their hands together, let him say to them in this wise,
Be ye two in one, blessed be the holy union,
you whom God doth join together let no man put asunder, so long as life and love do last.

1408.

And if they bear children,
let them do so with discretion and prudence according to their ability to maintain them.

Nevertheless to those who would be perfect and to whom it is given,
I say, let them be as the angels of God in Heaven,

1409.

who neither marry nor are given in marriage, nor have children,
nor care for the morrow, but are free from bonds,
even as I am,

and keep and store up the power of God within,
for their ministry, and for works of healing,
even as I have done.

But the many cannot receive this saying, only they to whom it is given.

1410.

And another asked him saying,
Master, in what manner shall we offer the Holy Oblation?

And Jesus answered, saying,
The oblation which God loveth in secret is a pure heart.

But for a Memorial of worship offer ye unleavened bread, mingled wine, oil and incense.

1411.

When ye come together in one place to offer the Holy Oblation, the lamps being lighted,

let him who presideth, even the angel of the church, or the presbyter,
having clean hands and a pure heart,

take from the things offered,
unleavened bread and mingled wine with incense.

1412.

And let him give thanks over them and bless them,
calling upon the Father-Mother in Heaven to send their Holy Spirit
that it may come upon and make them to be the Body and Blood,

even the Substance and Life of the Eternal,
which is ever being broken and shed for all.

1413.

And let him lift it up toward Heaven and pray for all,
even for those who are gone before,

for those who are yet alive, and for those who are yet to come.

1414.

As I have taught you, so pray ye,
and after this let him break the bread and put a fragment in the cup,
and then bless the holy union,

and then let him give unto the faithful, saying after this manner,

This is the body of the Christ even the substance of God
(~~ever being broken and shed~~, for you and for all), unto eternal life.

1415.

As ye have seen me do, so do ye also,
in the spirit of love,

for the words I speak unto you,
they are spirit and they are life.

1416.

And another spake, saying,
Master, if one have committed a sin,*[how]* can a man remit or retain his sin?

1417.

And Jesus said,
God forgiveth all sin to those who repent, but as ye sow, so also must ye reap;

Neither God nor man can remit the sins of those who repent nor forsake their sins;
nor yet retain the sins of those who forsake them.

1418.

But if one being in the spirit seeth clearly that any repent and forsake their sins,
such may truly say unto the penitent, Thy sins are forgiven thee,

for All sin is remitted by repentance and amendment and they are loosed from it,
who forsake it and bound to it, who continue it.

1419.

Nevertheless the fruits of the sin must continue for a season,
for as we sow so must we reap,

for God is not mocked,
and they who sow to the flesh shall reap corruption,
they who sow to the spirit shall reap life everlasting.

1420.

Wherefore if any forsake their sins and confess them,
let the presbyter say unto such in this wise,

1421.

May God forgive thee thy sins,
and bring thee to everlasting life.

All sin against God is forgiven by God,
and sin against man by man.

1422.

And another asked him, saying,
If any be sick among us, shall we have power to heal even as thou dost?

1423.

And Jesus answered,
This power cometh of perfect chastity and of faith.

They who are born of God keep their seed within them.

1424.

Nevertheless if any be sick among you,
let them send for the presbyters of the church
that they may anoint them with oil of olive in the Name of the Lord,

and the prayer of faith,
and the going out of power, with the voice of thanksgiving,
shall raise them up, if they are not detained by sin, of this, or a former life.

1425.

And another asked him saying,
Master, how shall the holy assembly be ordered and who shall minister therein?

1426.

And Jesus answered,
When my disciples are gathered in my name
let them choose from among themselves true and faithful men and women,

1427.

who shall be ministers and counsellors in temporal things
and provide for the necessities of the poor, and those who cannot work,

and let these look to the ordering of the goods of the church,
and assist at the Oblation,

and let these be your deacons, with their helps.

1428.

And when these have given proof of their ministry,
let them choose from them those who have spiritual gifts,

whether of guidance, or of prophecy,
or of preaching and of teaching and healing,

that they may edify the flock, offer the holy Oblation, and minister the mysteries of God,
and let these be your presbyter, and their helps.

1429.

And from these who have served well in their degree
let one be chosen who is counted most worthy,
and let him preside over all and he shall be your Angel.

1430.

And let the Angel ordain the deacons and consecrate the presbyters,
anoint them and laying their hands upon them
and breathing upon them that they may receive the Holy Spirit for the office to which they are
called.

1431.

And as for the Angel let one of the higher ministry anoint and consecrate him,
even one of the Supreme Council.

For as I send Apostles and Prophets, so also I send Evangelists and Pastors,
the eight and forty pillars of the tabernacle,

that by the ministry of the four I may build up and perfect my Church.

1432.

And they shall sit in Jerusalem a holy congregation, each with his helper and deacon,
and to them shall the scattered congregations refer in all matters pertaining to the Church.

And as light cometh so shall they rule and guide and edify and teach my holy Church.

They shall receive light from all,
and to all shall they give more light.

1433.

And forget not with your prayers and supplications intercessions and giving of thanks,
to offer the incense,
as it is written in the last of your prophets, saying,

1434.

From the rising of the sun unto the setting of the same
incense shall be offered unto My Name in all places with a pure oblation,
for My Name shall be great among the Gentiles.

1435.

For verily I say unto you,
incense is the memorial of the intercession of the saints within the veil,
with words that cannot be uttered.

The Gospel of the Perfect

CHAPTER FORTY SEVEN
Divisions 1436-1465

ESSENES GOSPEL 94-95

1436.

And another asked him, saying,
Master, how wilt thou that we bury our dead?

And Jesus answered,
Seek ye council of the deacons in this matter, for it concerneth the body only.

1437.

Verily, I say, unto you there is no death to those who believe in the life to come.

Death, as ye deemed it, is the door to life,
and the grave is the gate to resurrection, for those who believe and obey.

1438.

Mourn ye not, nor weep for them that have left you,
but rather rejoice for their entrance into *[new]* life.

As all creatures come forth from the unseen into this world,
so they return to the unseen, and so will they come again till they be purified.

1439.

Let the bodies of them that depart be committed to the elements,
and the Father-Mother, who reneweth all things, shall give the angels charge over them,

and let the presbyter pray that their bodies may rest in peace,
and their souls awake to a joyful resurrection.

1440.

There is a resurrection from the body,
and there is a resurrection in the body.

There is a raising out of the life of the flesh,
and there is a falling into the life of the flesh.

1441.

Let prayer be made for those who are gone before,
and for those that are alive,
and For those that are yet to come,

for all are one family in God.

In God they live and move and have their being.

1442.

The body that ye lay in the grave, or that is consumed by fire,
is not the body that shall be,

but they who come shall receive other bodies, yet their own,
and as they have sown in one life, so shall they reap in another.

1443.

Blessed are they who have worked righteousness in this life,
for they shall receive the crown of life.

1444.

And another asked him, saying, Master,
under the law Moses clad the priests with garments of beauty for their ministration in the Temple.

Shall we also clothe them to whom we commit the ministry of sacred things
as thou hast taught us?

1445.

And Jesus answered,
White linen is the righteousness of the Saints,
but the time truly cometh when Zion shall be desolate,

and after the time of her affliction is past,
she shall arise and put on her beautiful garments as it is written.

1446.

But seek ye first the kingdom of righteousness,
and all these things shall be added unto you.

In all things seek simplicity, and give not occasion to vain glory.

1447.

Seek ye first to be clothed with charity,
and the garment of salvation and the robe of righteousness.

For what doth it profit if ye have not these?

1448.

As the sound of brass and tinkling of cymbal are ye, if ye have not love.

Seek ye righteousness and love and peace,
and all things of beauty shall be added to you.

1449.

And yet another asked him, saying,
Master, how many of the rich and mighty will enter into life and join us who are poor and despised.

How, then, shall we carry on the work of God in the regeneration of mankind?

1450.

And Jesus said,
This also is a matter for the deacons of the church in council with the elders.

1451.

But when my disciples are come together on the Sabbath,
at even, or in the morning of the first day of the week,

let them each bring an offering of a tithe,

or the tithe of a tithe of their increase,
as God doth prosper them,

1452.

and put it in the treasury,
for the maintenance of the church and the ministry, and the works thereof.

For I say unto you,
it is more blessed to give than to receive.

1453.

So shall all things be done, decently and in order,
And the rest will the Spirit set in order who proceedeth from the Father-Mother in heaven.

\

1454.

I have instructed you now in first principles,
and, lo, I am with you always, even unto the end of the Age.

ESSENES GOSPEL 95

1455.

And Jesus after he had shewed himself alive to his disciples after his resurrection,
and sojourned with them for ninety days, teaching and speaking of the Kingdom,

and the things pertaining to the Kingdom of God,
and had finished all things that he had to do,

[*he*] led forth the twelve with Mary Magdalene, and Joseph his father and Mary his mother,
and the other holy women as far as Bethany to a mountain called Olivet,
where he had appointed them.

1456.

And when they saw him as he stood in the midst of them, they worshipped him,
but some doubted.

And Jesus spake unto them, saying,

Behold, I have chosen you from among men,
and have given you the Law, and the Word of truth.

I have set you as the light of the world,
and as a city that cannot be hid.

1457.

But the time cometh when darkness shall cover the earth, and gross darkness the people,
and the enemies of truth and righteousness shall rule in my Name,

and set up a kingdom of this world, and oppress the peoples,
and cause the enemy to blaspheme, putting for my doctrines the opinions of men,

and teaching in my Name that which I have not taught,
and darkening much that I have taught by their traditions.

1458.

Yet be of good cheer,
for the time will also come when the truth they have hidden shall be manifested,
and the light shall shine, and the darkness shall pass away,

and the true kingdom shall be established which shall be in the world, but not of it,
and the Word of righteousness and love shall go forth from the Centre,
even the holy city of Mount Zion,

and the mount which is in the land of Egypt shall be known as an altar of witness unto the Lord.

[Mount Sinai]

1459.

And now I go to my Parent and your Parent, my God and your God.

But ye, tarry in Jerusalem, and abide in prayer,
and after seven days ye shall receive power from on high,
and the promise of the Holy Spirit shall be fulfilled unto you,

and ye shall go forth from Jerusalem unto all the tribes of Israel,
and to the uttermost parts of the earth.

1460.

And having said these things, he lifted up his pure and holy hands and blessed them.

And it came to pass that while he blessed them, he was parted from them,
and a cloud, as the sun in brightness, received him out of their sight,

and as he went up some held him by the feet and others worshipped him,
falling to the earth on their faces.

1461.

And while they gazed steadfastly into heaven,
behold two stood by them in white apparel, and said,

Ye men of Israel, why stand ye gazing into thee, heaven;

this same Jesus who is taken from you in a cloud,
and as ye have seen him go into heaven, so shall he come again to the earth.

1462.

Then returned they unto Jerusalem from the Mount of Olives,
which is from the city a Sabbath day's journey.

And as they returned they missed Mary Magdalene,
and they looked for her, but found her not.

1463.

And some of the disciples said,
The Master hath taken her, and they marvelled and were in great awe.

1464.

Now it was midsummer when Jesus ascended into heaven,
and he had not yet attained his fiftieth year,
for it was needful that seven times seven years should be fulfilled in his life.

1465.

Yea, that he might be perfected by the suffering of all experiences,
and be an example unto all, to children and parents,
to the married and the celibates, to youth and those of full age,
yea, and unto all ages and conditions of mortal life.

ESSENES GOSPEL 96

1466.

And as the disciples were gathered together in the upper room when they returned from the Mount,
they all continued with one accord in prayer and supplication,
and their number was about one hundred and twenty.

And in that day James stood up and said;

1467.

Men and brethren, it is known unto you how the Lord, before he left us,
chose Peter to preside over us and watch over us in his Name;

and how it must needs be that one of those who have been with us
and a witness to his resurrection be chosen and appointed to take his place.

1468.

And they chose two called Barsabas and Matthias,
and they prayed and said,

Thou lord, who knowest the hearts of all men,
shew which of these two thou hast chosen to take part in this Apostleship
from which thou dost raise thy servant Peter to preside over us.

And they gave forth their lots, and the lot fell upon Matthias,
and the Twelve received him, and he was numbered among the Apostles.

1469.

Then John and James separated Peter from their number by laying on of hands,
that he might preside over them in the Name of the Lord, saying,

Brother be thou as a hewn stone, six-squared.
Even thou, Petros, which art Petra, bearing witness to the Truth on every side.

1470.

And to the Apostles were given staves to guide their steps in the ways of truth,
and crowns of glory withal;

and to the Prophets, burning lamps to shew light on the path and censers with fire;

1471.

and to the Evangelists, the book of the holy law to recall the people to the first principles;
and to the Pastors were given the cup and platter to feed and nourish the flock.

1472.

But to none was given aught that was not given to all,
for all were one priesthood under the Christ
as their Master Great High Priest in the Temple of God;

and to the Deacons were given baskets
that they might carry therein the things needful for the holy worship.

1473.

And the number was about one hundred and twenty, Peter presiding over them.

And when the third day had fully come they were all with one accord in the one place,
and as they prayed there came a sound from heaven as of a rushing mighty wind,
and the room in which they were assembled was shaken, and it filled the place.

1474.

And there appeared cloven tongues of flame like fire,
and sat upon the head of each of them.

1475.

And they were all filled with the Holy Spirit
and began to speak with tongues as the Spirit gave them utterance.

And Peter stood up and preached the Law of Christ unto the multitude of all nations and tongues
who were gathered together by the report of what had been seen and heard,
each man hearing in his own tongue wherein he was born.

1476.

And of them that listened there were gathered unto the Church that day, three thousand souls,
and they received the Holy Law, repented of their sins, and were baptized
and continued stedfastly in the Apostles' fellowship and worship, and the Oblation and prayers.

1477.

And they who believed gave up their possessions,
and had all things in common and abode together in one place,
shewing the love and the goodness of God to their brothers and sisters and to all creatures,
and working with their hands for the common weal.

1478.

And from these there were called twelve to be Prophets with the Apostles,
and twelve to be Evangelists and twelve to be Pastors,
and their Helps were added unto them,
and Deacons of the Church Universal, and they numbered one hundred and twenty.

1479.

And thus was the Tabernacle of David set up,
with living men filled with goodness, even as the Master had shewn unto them.
And to the Church in Jerusalem was given James the Lord's brother for its president and Angel,
and under him four and twenty priests in a fourfold ministry, and helpers and deacons also.

1480.

And after six days many came together,
and there were added six thousand men and women who received the holy Law of Love,
and they received the word with gladness.

1481.

And as they gathered together on the Lord's Day after the Sabbath was past,
and were offering the holy Oblation,
they missed Mary and Joseph, the parents of Jesus.
And they made search but found them not.
And some of them said, Surely the Lord hath taken them away, as he did Magdalene.

1482.

And they were filled with awe, and sung praises to God.

And the Spirit of God came upon the Apostles and the Prophets with them,
and remembering what the Lord had taught them,
with one voice they confessed and praised God, saying.

1483.

We believe in One God:
the Infinite, the Secret Fount, the Eternal Parent:
Of Whom are all things invisible and visible.

The All in all, through all around all.

The holy Twain, in whom all things consist;
Who hath been, Who is, Who shall be.

1484.

We believe in one Lord our Lady, the perfect holy Christ:
God of God, Light of light begotten.

Our Lord, the Father, Spouse and Son.
Our Lady, the Mother, Bride and Daughter.

Three Modes in one Essence undivided:

1485.

One Biune Trinity.
That God may be manifest as the Father, Spouse and Son of every soul:
and that every soul may be perfected as the Mother, Bride and Daughter of God

And this by ascent of the soul into the spirit and the descent of the spirit into the soul.

1486.

Who cometh from heaven, and is incarnate of the Virgin ever blessed,
in Jesu-Maria and every Christ of God:

and is born and teacheth the way of life and suffereth under the world rulers,
and is crucified, and is buried and descendeth into Hell.

Who riseth again and ascendeth into glory; from thence giving light and life to all.

1487.

We believe in the Sevenfold Spirit of God, the Life-Giver,
Who proceedeth from the holy Twain.

Who cometh upon Jesu-Maria and all that are faithful to the light within,
Who dwelleth in the Church, the Israel elect of God.

1488.

Who cometh ever into the world and lighteth every soul that seeks.

Who giveth the Law which judgeth the living and the dead,
Who speaketh by the Prophets of every age and clime.

1489.

We believe in One Holy Universal and Apostolic Church,
the Witness to all truth,
the Receiver and Giver of the same.

Begotten of the Spirit and Fire of God,
Nourished by the waters, seeds and fruits of earth.

1490.

Who by the Spirit of Life, her twelve Books and Sacraments, her holy words and works,
knitteth together the elect in one mystical communion and atoneth humanity with God.

Making us partakers of the Divine Life and Substance,
betokening the same in holy Symbols.

1491.

And we look for the coming of the Universal Christ:
and the Kingdom of Heaven wherein dwelleth righteousness.

And the holy City whose gates are Twelve:
wherein are the Temple and Altar of God.

1492.

Whence proceed three Orders in fourfold ministry:
to teach all truth and offer the daily sacrifice of praise.

As in the inner so in the outer,
as in the great so in the small.

As above, so below,
as in heaven so in earth.

1493.

We believe in the Purification of the soul: through many births and experiences.

The Resurrection from the dead, and the Life everlasting of the just.
The Ages of Ages, and Rest in God for ever.
God.

1494.

And as the smoke of the incense arose, there was heard the sound as of many bells,
and a multitude of the heavenly host praising God and saying,

“Glory, honour, praise, and worship be to God,
the Father, Spouse, and Son,

1495.

One with the Mother, Bride and Maid,
from Whom proceedeth the Eternal Spirit, by whom are all created things.

From the Ages of Ages.
Now, and to the Ages of Ages.
God

Alleluia, Alleluia, Alleluia.”

1496.

And if any man take from, or add, to the words of this Gospel,
or hide, as under a bushel, the light thereof,

which is given by the Spirit through us, the twelve witnesses chosen of God,
for the enlightenment of the world unto salvation:

1497.

Let him be Anathema Maranatha,
until the second coming of the Christ Jesu-Maria, [*the Son of David,*]
our Saviour, with all the Holy Saints.

1498.

For them that believe, these things are true.
For them that believe not, they are as an idle tale.

Yet to those with perceiving minds and hearts,
regarding the spirit rather than the letter which killeth, they are spiritual verities.

1499.

For the things that are written are true, not because they are written,
yet rather they are written because they are true,

and these are written that ye may believe with your hearts,
and proclaim with your mouths to the salvation of many.

Amen.

1500.

Here endeth the Holy Gospel of the Perfect Life of Jesu-Maria, the Christ,
the Son of David after the Flesh,
the Son of God after the Spirit.

Glory be to God by whose power and help it has been written.

The Call of the Watchers

From the Vatican archives

A word of prophecy from the books of doctrine taught at the Essene religious order at Qumran. The Call of the Watchers was probably the first teaching given to new students of the Essene priesthood. The prophecy is said to be the oldest prophecy in the world, given to Enoch, the seventh from Adam, two generations before Noah. Other books of teachings about astrological signs and the revolutions of astronomy appear to have been given to Adam's generation.

Adam is probably better understood to be a king and prophet over a kingdom of ethnic Roman-Italians. The Essenes are better understood as the Israelite branch of the ancient Egyptian Coptic priesthood that following the Brahmin traditions of ancient India. The Essenes also had a religious commune in Ethiopia with ancient roots, just a short distance from India. Enoch is thought to have lived in the Lebanese coastal regions of Tyre, and in the Cappadocian region of central Turkey, where there is an ancient underground city carved out of soft rock.

Some people might have called the Essenes 'Issenes', for the patriarch Israel, whom is understood to be David, the Jewish king raised up over the twelve tribes. Jesus appears to have been a prince and prophet (like Isaiah) from the house of David, born unto a family of Essenes at Mt. Carmel that had to flee to Egypt, where Jesus and John were raised by Coptic monks at the foot of the pyramids.

God Speaks To Man

THE ESSENE GOSPEL OF PEACE, BOOK 2

1.

I speak to you.

Be still.

Know

I am

God.

2.

I spoke to you
when you were born.

Be still.

Know

I am

God.

3.

I spoke to you
at your first sight.

Be still.

Know
I am
God.

4.

I spoke to you
at your first word.

Be still.

Know
I am
God.

5.

I spoke to you
at your first thought.

Be still.

Know
I am
God.

6.

I spoke to you
at your first love.

Be still.

Know
I am
God.

7.

I spoke to you
at your first song.

Be still.

Know
I am
God.

8.

I speak to you
through the grass of the meadows.

Be still.

Know
I am
God.

9.

I speak to you
through the trees of the forests.

Be still.

Know
I am
God.

10.

I speak to you
through the valleys and the hills.

Be still.

Know
I am
God.

11.

I speak to you
through the holy mountains.

Be still.

Know
I am
God.

12.

I speak to you
through the rain and the snow.

Be still.

Know
I am
God.

13.

I speak to you
through the waves of the sea.

Be still.

Know
I am
God.

14.

I speak to you
through the dew of the morning.

Be still.

Know
I am
God.

15.

I speak to you
through the peace of the evening.

Be still.

Know
I am
God.

16.

I speak to you
through the splendor of the sun.

Be still.

Know
I am
God.

17.

I speak to you
through the brilliant stars.

Be still.

Know
I am
God.

18.

I speak to you
through the storm and the clouds.

Be still.

Know
I am
God.

19.

I speak to you
through the thunder and lightning.

Be still.

Know
I am
God.

20.

I speak to you
through the mysterious rainbow.

Be still.

Know
I am
God.

21.

I will speak to you
when you are alone.

Be still.

Know
I am
God.

22.

I will speak to you
through the Wisdom of the Ancients.

Be still.

Know
I am
God.

23.

I will speak to you
at the end of time.

Be still.

Know
I am
God.

24.

I will speak to you
when you have seen my angels.

Be still.

Know
I am
God.

25.

I will speak to you
throughout eternity.

Be still.

Know
I am
God.

26.

I speak to you.

Be still.

Know
I am
God.

The Ten Commandments

from the books of Essene doctrine

THE ESSENE GOSPEL OF PEACE, BOOK 2

1.

And Mount Sinai was altogether in smoke because the Lord descended upon it in fire:
and the smoke thereof ascended as the smoke of a furnace,
and the whole mount quaked greatly.

2.

And the Lord came down upon Mount Sinai, on the top of the mount:
and the Lord called Moses up to the top of the mount, and Moses went up.

3.

And the Lord called unto Moses out of the mountain, saying,

Come unto me, for I would give thee the Law for thy people,
which shall be a covenant for the Children of Light.

4.

And Moses went up unto God,
and God spake all these words, saying,

5.

I am the Law, thy God,
which hath brought thee out from the depths of the bondage of darkness.

6.

Thou shalt have no other Laws before me.

Thou shalt not make unto thee any image of the Law
in heaven above or in the earth beneath.

7.

I am the invisible Law, without beginning and without end.

8.

Thou shalt not make unto thee false laws,
for I am the Law, and the whole Law of all laws.

9.

If thou forsake me,
thou shalt be visited by disasters for generation upon generation.

10.

If thou keepest my commandments,
thou shalt enter the infinite garden
where stands the Tree of Life in the midst of the Eternal Sea.

11.

Thou shalt not violate the Law.

The Law is thy God, who shall not hold thee guiltless.

12.

Honor thy Earthly Mother, that thy days may be long upon the land,
and honor thy Heavenly Father, that eternal life be thine in the heavens,

for the earth and the heavens are given unto thee
by the Law, which is thy God.

13.

Thou shalt greet thy Earthly Mother on the morning of the Sabbath.

14.

Thou shalt greet the Angel of Earth on the second morning.
Thou shalt greet the Angel of Life on the third morning.

15.

Thou shalt greet the Angel of Joy on the fourth morning.
Thou shalt greet the Angel of Sun on the fifth morning.

16.

Thou shalt greet the Angel of Water on the sixth morning.
Thou shalt greet the Angel of Air on the seventh morning.

17.

All these Angels of the Earthly Mother shalt thou greet,
and consecrate thyself to them,
that thou mayest enter the infinite garden where stands the Tree of Life.

18.

Thou shalt worship thy Heavenly Father on the evening of the Sabbath.

19.

Thou shalt commune with the Angel of Eternal Life on the second evening.
Thou shalt commune with the Angel of Work on the third evening.

20.

Thou shalt commune with the Angel of Peace on the fourth evening.
Thou shalt commune with the Angel of Power on the fifth evening,

21.

Thou shalt commune with the Angel of Love on the sixth evening.
Thou shalt commune with the Angel of Wisdom on the seventh evening.

22.

All these Angels of the Heavenly Father shalt thou commune with,
that thy soul may bathe in the Fountain of Light,
and enter into the Sea of Eternity.

23.

The seventh day is the Sabbath:
thou shalt remember it, keep it holy.

24.

The Sabbath is the day of the Light of the Law, thy God.

25.

In it thou shalt not do any work,
yet search the Light, the Kingdom of thy God,
and all things shall be given unto thee.

26.

For know ye that during six days thou shalt work with the Angels,
but the seventh day shalt thou dwell in the Light of thy Lord,
who is the holy Law.

27.

Thou shalt not take the life from any living thing.

Life comes only from God,
who giveth it and taketh it away.

28.

Thou shalt not debase Love,

it is the sacred gift of thy Heavenly Father.

29.

Thou Shalt not trade thy Soul,
the priceless gift of the loving God,

for the riches of the world,
which are as seeds sown on stony ground,

having no root in themselves,
and so enduring but for a little while.

30.

Thou shalt not be a false witness of the Law,
to use it against thy brother.

31.

Only God knoweth the beginning and the ending of all things,
for his eye is single, and he is the holy Law.

32.

Thou shalt not covet thy neighbor's possessions.

The Law giveth unto thee much greater gifts,
even the earth and the heavens,
if thou keep the Commandments of the Lord thy God.

33.

And Moses heard the voice of the Lord,
and sealed within him the covenant
that was between the Lord and the Children of Light.

34.

And Moses turned, and went down from the mount,
and the two tablets of the Law were in his hand.

35.

And the tablets were the work of God,
and the writing was the writing of God, graven upon the tablets.

*The Ten Commandments
from the books of Essene Doctrine*

THE ESSENE GOSPEL OF PEACE 2

36.

And the people knew not what became of Moses,
and they gathered themselves together
and brake off their golden earrings and made a molten calf.

37.

And they worshipped unto the idol,
and offered to it burnt offerings.

38.

And they ate and drank and danced before the golden calf,
which they had made,
and they abandoned themselves to corruption and evil before the Lord.

39.

And it came to pass, as soon as Moses came nigh unto the camp,
that he saw the calf, and the dancing,
and the wickedness of the people:

40.

And Moses' anger waxed hot,
and he cast the tablets out of his hands,
and brake them beneath the mount.

41.

And it came to pass on the morrow, that Moses said unto the people,

Ye have sinned a great sin,
ye have denied thy Creator.

42.

I will go up unto the Lord and plead atonement for thy sin.

43.

And Moses returned unto the Lord, and said,

Lord, thou hast seen the desecration of thy Holy Law,

44.

for thy children lost faith, and worshipped the darkness,
and made for themselves a golden calf.

45.

Lord, forgive them, for they are blind to the light.

46.

And the Lord said unto Moses,

Behold, at the beginning of time was a covenant made between God and man,
and the holy flame of the Creator did enter unto him.

47.

And he was made the son of God,
and it was given him to guard his inheritance of the firstborn,
and to make fruitful the land of his Father and keep it holy.

48.

And he who casteth out the Creator from him doth spit upon his birthright,
and no more grievous sin doth exist in the eyes of God.

49.

And the Lord spoke, saying,

Only the Children of Light can keep the Commandments of the Law.

50.

Hear me, for I say thus:

51.

The tablets which thou didst break,
these shall nevermore be written in the words of men.

52.

As thou didst return them to the earth and fire,
so shall they live, invisible,
in the hearts of those who are able to follow their Law.

53.

To thy people of little faith, who did sin against the Creator,
even whilst thou stood on holy ground before thy God,
I will give another Law.

54.

It shall be a stern law,

55.

yea, it shall bind them,
for they know not yet the Kingdom of Light.

56.

And Moses hid the invisible Law within his breast,
and kept it for a sign to the Children of Light.

57.

And God gave unto Moses the written law for the people,
and he went down unto them,
and spake unto them with a heavy heart.

58.

And Moses said unto the people,

"These are the laws which thy God hath given thee.

59.

1. Thou shalt have no other gods before me.

60.

2. Thou shalt not make unto thee any graven image.

61.

3. Thou shalt not take the name of the Lord thy God in vain.

4. Remember the Sabbath day, to keep it holy. 62.
5. Honor thy father and thy mother. 63.
6. Thou shalt not kill. 64.
7. Thou shalt not commit adultery. 65.
8. Thou shalt not steal. 66.
9. Thou shalt not bear false witness against thy neighbor. 67.
10. Thou shalt not covet thy neighbor's house,
nor thy neighbor's wife,
nor anything that is thy neighbor's. 68.

69.
And there was a day of mourning and atonement
for the great sin against the Creator,
which did not end.

70.
And the broken tablets of the Invisible Law lived hidden in the breast of Moses,
until it came to pass that the Children of Light appeared in the desert,
and the angels walked the earth.

Translated by E. B. Szekely, from the clandestine Vatican archives.

ESSENES' REVELATION 1 - 3.1

1.

Behold, the angel of the Air shall bring Him,
and every eye shall see Him,

2.

and the brotherhood,
all the vast brotherhood of the Earth
shall raise their voice as one, and sing because of Him.

Amen.

3.

"I am the Alpha and Omega,
the Beginning and the End;

What is, What was,
and What is to come."

4.

And the voice spoke, and I turned to see
the voice that spoke to me,

And being turned, I saw seven golden candles;

5.

And in the midst of their blazing light
I saw someone like a son of man,
clothed in white, white as the snow.

6.

And his voice filled the air with the sound of rushing water;
And in his hands were seven stars,

7.

And when he spoke, his face was streaming light,
Blazing and golden like a thousand suns.

8.

And he said,
"Fear not, I am the first and the last;
I am the beginning and the end.

9.

Write the things that you have seen,
And the things that are, and the things that will come after;

10.

The mystery of the seven stars which fill my hands,
And the seven golden candles, blazing with eternal light.

11.

The seven stars are the Angels of the Heavenly Father,
And the seven stars are the Angels of the Earthly Mother.

12.

And the spirit of man is the flame
that streams between the starlight and the glowing candle;

A bridge of holy light between Heaven and Earth."

13.

These things said he who held the seven stars in his hands,
who walked within the flames of the seven golden candles.

14.

He that has an ear, let him hear what the spirit said:
"To him that overcomes I will allow to eat from the tree of life,
that stands in the midst of the shining paradise of God."

15.

And then I looked, and behold,
a door was opened in heaven,

16.

And a voice which sounded from all sides like a trumpet, spoke to me,
"Come up here,
and I will show you the things which must be hereafter."

17.

And immediately I was there, in spirit,
at the threshold of the open door.

And I entered through the open door
Into a sea of blazing light.

18.

And in the midst of the blinding ocean of radiance was a throne,
and on the throne sat one whose face was hidden.

And there was a rainbow around about the throne,
which looked like emerald.

19.

And round about the throne were thirteen seats:

And upon the seats I saw thirteen elders sitting,
Clothed in white raiment;
And their faces were hidden by swirling clouds of light.

20.

And seven lamps of fire burned before the throne,
The fire of the Earthly Mother.

And seven stars of heaven shone before the throne,
The fire of the Heavenly Father.

21.

And before the throne
there was a sea of glass like crystal:

22.

And reflected within it
Were all the mountains and valleys of the Earth,
And all the creatures abiding therein.

23.

And the thirteen elders bowed down before the splendour of him
Who sat upon the throne, whose face was hidden,

And rivers of light streamed from their hands, one to the other,

24.

And they cried, "Holy, Holy, Holy,
Lord God Almighty,
Which was, and is, and is to come.

25.

Thou art worthy, O Lord,
To receive glory and honour and power:
For thou hast created all things."

ESSENES' REVELATION 3.2 - 5

26.

And then I saw in the right hand
Of him that sat on the throne,
A book written within and on the back,
Sealed with seven seals.

27.

And I wept, because the book could not be opened,
Nor was I able to read what there was written.

28.

And one of the elders said to me, 'Weep not.
Reach out your hand and take the book.'

29.

And I reached out my hand and touched the book.
And behold, the cover lifted,

30.

And my hands touched the golden pages,
And my eyes beheld the mystery of the seven seals.

ESSENES' REVELATION 4

31.

And I beheld, and I heard the voice of many angels
Round about the throne,

32.

And the number of them was ten thousand times ten thousand,
And thousands of thousands, saying with a loud voice,

33.

"All glory, and wisdom, and strength,
and power forever and ever,
To him who shall reveal the Mystery of Mysteries."

34.

And I saw the swirling clouds of golden light
Stretching like a fiery bridge between my hands,

And the hands of the thirteen elders,
And the feet of him who sat on the throne,
Whose face was hidden.

35.

And I opened the first seal.
And I saw, and beheld the Angel of the Air,

And between her lips flowed the breath of life,

36.

And she knelt over the earth
And gave to man the winds of wisdom,
And man breathed in.

37.

And when he breathed out, the sky darkened,
And the sweet air became fetid,
And clouds of evil smoke hung low over all the earth.

And I turned my face away in shame.

38.

And I opened the second seal.
And I saw, and beheld the Angel of the Water.

And between her lips flowed the water of life,

39.

And she knelt over the Earth
And gave to man an ocean of love.
And man entered the clear and shining waters.

40.

And when he touched the water, the clear streams darkened,
And the crystal waters became thick with slime,

And the fish lay gasping in the foul blackness,
And all the creatures died of thirst.

And I turned my face away in shame.

ESSENES' REVELATIONS 5

41.

And I opened the third seal.
And I saw and beheld the Angel of the Sun.

And between her lips flowed the light of life,

42.

And she knelt over the earth
And gave to man the Fires of Power.
And the strength of the Sun entered the heart of man,

43.

And he took the power, and made with it a false sun,

And he spread the fires of destruction, burning the forests,
Laying waste the green valleys,
Leaving only charred bones of his brothers.

And I turned away in shame.

44.

And I opened the fourth seal.

And I saw, and beheld the Angel of Joy.
And between her lips flowed the music of life,

And she knelt over the Earth
And gave to man the song of peace.

45.

And peace and joy like music flowed through the soul of man.

But he heard only the harsh discord of sadness and discontent,
And he lifted up his sword
And cut off the heads of the singers.

And I turned my face away in shame.

46.

And I opened the fifth seal.
And I saw, and beheld the Angel of Life.

And between her lips flowed the holy alliance between God and Man,

47.

And she knelt over the Earth
And gave to man the gift of Creation.

And man created a sickle of iron in the shape of a serpent,
And the harvest he reaped was of hunger and death.

And I turned my face away in shame.

48.

And I opened the sixth seal.
And I saw, and beheld the Angel of the Earth.

And between her lips flowed the river of eternal life,

49.

And she knelt over the Earth
And gave to man the secret of eternity,

And told him to open his eyes
And behold the mysterious Tree of Life in the Endless Sea.

50.

But man lifted up his hand and put out his own eyes,
And said there is no eternity.

And I turned my face away in shame.

ESSENES' REVELATION 6-7

51.

And I opened the seventh seal.
And I saw, and beheld the Angel of the Earthly Mother.

52.

And she brought with her a message of blazing light
from the throne of the Heavenly Father.

53.

And this message was for the ears of Man alone,
He who walks between the Earth and Heaven,

54.

And into the ear of man was whispered the message.
And he did not hear.

But I did not turn away my face in shame.

55.

Lo, I reached out my hand to the wings of the angel,
And turned my voice to Heaven saying,

"Tell me the message.
For I would eat of the fruit
of the Tree of Life that grows in the Sea of Eternity."

56.

And the angel looked upon me with great sadness,
And there was silence in Heaven.

57.

And then I heard a voice,
Which was like the voice that sounded like a trumpet, saying,

58.

"O Man, would you look upon the evil you have done
When you turned your face away from the throne of God?",

59.

When you did not make use of the gifts
of the seven angels of the Earthly Mother,
and the seven angels of the Heavenly Father?"

60.

And a terrible pain seized me
as I felt within me the souls of all those who had blinded themselves,
So as to see only their own desires of the flesh.

61.

And I saw the seven angels who stood before God;
And to them were given seven trumpets

62.

And another angel came and stood at the altar,
Having a golden censer;

63.

And there was given to him much incense,
That he should offer it with the prayers of all the angels
Upon the golden altar that was before the throne.

64.

And the smoke of the incense ascended up before God
Out of the angels hand.

65.

And the angel took the censer,
And filled it with fire of the altar,
And cast it onto the Earth,

66.

And there were voices and thunderings,
And lightnings, and earthquakes.

And the seven angels that had the seven trumpets
prepared themselves to sound.

67.

The first angel sounded,

And there followed hail and fire mixed with blood,
And they were cast upon the Earth.

68.

And the green forests and trees were burnt up,
And all the green grass shrivelled to cinders.

69.

The second angel sounded,

And a great mountain burning with fire
was cast into the sea
and blood rose from the earth as a vapour.

70.

[The third angel sounded,

*[And there fell a great star from Heaven,
burning as it were a lamp*

*and it fell upon the rivers and fountains of waters
and the water became bitter;]*

Revelations 8:10-11

71.

And the fourth angel sounded,

And there was a great earthquake;
And the sun became as black as sackcloth of hair,
And the moon became as blood.

72.

And the fifth angel sounded

And the stars of heaven fell onto the earth
Like figs from fig tree
Shaken by a mighty wind.

73.

And the sixth angel sounded

And the heaven departed as a scroll when it is rolled together.

74.

And over the whole earth there was not one tree,
Nor one flower, nor one blade of grass.

75.

And I stood on the earth,

And my feet sank into the soil,
soft and thick with blood,
Stretching as far as the eye could see.

And all over the earth was silence.

ESSENES' REVELATION 8 - 10.1

76.

And the seventh angel sounded.

And I saw a mighty being come down from Heaven,
Clothed with a cloud;

77.

And a rainbow on his head,

And his face was as it were the Sun,
And his feet were pillars of fire.

78.

And he had in his hand a book open:

And he set his right foot upon the sea,
and his left foot on the earth,

79.

And he cried with aloud voice, which was wondrous to hear:

'O Man, would you have this vision come to pass?'

80.

And I answered,
'You know I would do anything
So that these terrible things might not come to pass.'

81.

And he spoke:
"Man has created these powers of destruction.
He has made them from his own mind.

82.

He has turned his face away
From the angels of the Heavenly Father and the Earthly Mother,
And he has fashioned his own destruction."

83.

And I spoke:
"Then is there no hope, bright angel?"

84.

And a blazing light streamed like a river from his hands
As he answered,

85.

"There is always hope,
O thou for whom Heaven and Earth were created."

86.

And then the angel,
He who stood upon the sea and upon the earth,

Lifted up his hand to heaven,
And swore by him who lives for ever and ever,

87.

Who created heaven and the things that therein are,
And the Earth, and the things that therein are,
And the sea, and the things that are therein,

That there should be time no longer:

88.

But in the days of the voice of the seventh angel,
When he shall begin to sound,

The mystery of God should be revealed to those
Who have eaten from the Tree of Life
Which stands forever in the Eternal Sea.

89.

And the voice spoke again saying:

"Go take the book that is in the hand of the angel,
who stands upon the sea and upon the earth."

90.

And I went to the angel, and said to him,

"Give me the book,
For I would eat from the Tree of Life
Which stands in the middle of the Eternal Sea."

91.

And the angel gave to me the book,

And I opened the book, and I read therein
What had always been,
what was now,
and what would come to pass.

92.

I saw the holocaust that would engulf the Earth,
And the great destruction
That would drown all her people in oceans of blood.

93.

And I saw too the eternity of man
And the endless forgiveness of the Almighty.

The souls of men were as blank pages in the book,
always ready for a new song to be there inscribed.

94.

And I lifted up my face
To the seven Angels of the Earthly Mother
And the seven Angels of the Heavenly Father,

95.

And I felt my feet touching the holy brow of the Earthly Mother,
And my fingers touching the holy feet of the Heavenly Father,

ESSENES' REVELATION 10

96.

And I uttered a hymn of thanksgiving:

"I thank thee, heavenly father,

97.

Because thou hast put me at a source of running streams,
At a living spring in a land of drought,

98.

Watering an eternal garden of wonders,
The Tree of Life, Mystery of mysteries,

99.

Growing everlasting branches for eternal planting,
To sink their roots into the stream of life from an eternal source.

100.

And thou, Heavenly Father,
Protect their fruits With the angels of day and night,
And with flames of Eternal Light lighting every way.

ESSENES' REVELATION 10.2 - 12.1

101.

But again the voice spoke,
And again my eyes were drawn away
From the splendours of the realm of light,

102.

"Heed thou, O man!

You may walk on the right path
And walk in the presence of the angels,

103.

You may sing of the Earthly Mother by day
And of the Heavenly Father by night,

And through your being course the golden stream of the Law,

104.

But would you leave your brothers
To plunge through the gaping chasm of blood,
As the pain-wracked Earth shudders and groans under her chains of stone?

105.

Can you drink from the cup of eternal life
While your brothers die of thirst?"

And my heart was heavy with compassion.

ESSENES' REVELATION 11

106.

And I looked, and lo,
There appeared a great wonder in heaven:

107.

A woman clothed with the sun, and the moon under her feet,
And upon her head a crown of seven stars.

108.

And I knew she was the source of running streams
And the mother of the forests.

109.

And I stood upon the sand of the sea,
And saw a beast rise up out of the sea,

110.

And from his nostrils wafted foul and loathsome air,
And where he rose from the sea, the clear waters turned to slime,
And his body was covered with black and steaming stone.

111.

And the woman clothed with the sun
Reached out her arms to the beast,
And the beast drew near and embraced her.

112.

And lo, her skin of pearl withered beneath his foul breath,

And her back was broken by his arms of crushing rock,
And with tears of blood she sank into the pool of slime.

113.

And from the mouth of this beast there poured armies of men,
Brandishing swords and fighting, one with the other.

114.

And they fought with a terrible anger,
And they cut off their own limbs and clawed out their own eyes,
Until they fell into the pit of slime,
Screaming in agony and pain.

115.

And I stepped to the edge of the pool and reached down my hand,
And I could see the swirling maelstrom of blood,
And the men therein, trapped like flies in a web.

ESSENES' REVELATION 12

116.

And I spoke in a loud voice, saying,

"Brothers, drop your swords and take hold of my hand.

117.

Leave off this defiling and desecration
Of she who has given thee birth,
And he who has given thee thy inheritance.

118.

For you the days of buying and selling are over
And over, too, the days of hunting and killing.

119.

For he that leadeth into captivity will go into captivity,
And he who kills with the sword must be killed by the sword.

120.

And the merchants of the earth shall weep and mourn
Because no man buys their merchandise any more.

121.

The merchants of gold, and silver, and precious stones,
And of pearls, and fine linen, and purple dyes, and silk, and scarlet,

122.

And marble, and beasts, and sheep, and horses,
And chariots, and slaves, and souls of men,

123.

All these things you cannot buy and sell,
For all is buried in a sea of blood

124.

Because you have turned your back on your father and mother,
And worshipped the beast who would build a paradise of stone.

125.

Drop thy swords, my brothers,
and take hold of my hand!"

The Essene Book of Revelations

CHAPTER FIVE
Divisions 101-125

ESSENES' REVELATION 12.2 - 15.1

126.

And as our fingers clasped,
I saw in the distance a great city,
White and shining on the far horizon, glowing alabaster,

127.

And there were voices and thunders, and lightnings,
And there was a great earthquake,

Such as was not since men were on the Earth,
So mighty an earthquake, and so great.

128.

And the great city was divided into three parts,
And the cities of the nations fell.

129.

And the great city came in remembrance before God
To give unto her the cup of the wine
Of the fierceness of his wrath,

130.

And every island fled away,
And the mountains were not found,

And there fell upon men a great hail out of heaven,
Every stone about the weight of a talent.

ESSENES' REVELATION 13

131.

And a mighty angel took up a stone like a great millstone,
And threw it into the sea, saying,

"Thus, with violence shall the great city be thrown down,
And shall be found no more at all."

132.

And the voice of harpists, and musicians, and of pipers,
And of singers, and trumpeters,
Shall be heard no more in thee;

133.

And no craftsmen, of whatever craft he be,
Shall be found anymore in thee;

And the sound of the millstone shall be heard no more in thee.

134.

And the light of the candle will shine no more in thee

And the voice of the bridegroom and of the bride
Shall be heard no more in thee

135.

For your merchants were great men of the Earth;
By their sorceries all nations were deceived.

And in her was found the blood of prophets and saints,
And all those who were slain upon Earth.

136.

And my brothers laid hold of my hand,
And they struggled out of the pool of slime

And stood bewildered on the sea of sand,
And the skies opened and washed their naked bodies with rain.

137.

And I heard a voice from heaven, as the voice of many waters,
And as the voice of great thunder:

138.

And I heard the sound of harpists playing their harps,
And they sang a new song before the throne.

139.

And I saw another angel fly in the midst of Heaven,
Having the songs of day and night

And the everlasting gospel to preach to them that dwell on the Earth,
Unto them that have climbed from the pit of slime,
And stand naked and washed by rain before the throne.

140.

And the angel cried out,

"Fear God, and give glory to him;
For the hour of his judgement has come:

And worship him that made Heaven and Earth,
And the sea, and the fountains of waters."

ESSENES' REVELATION 14

141.

And I saw Heaven open, and beheld a white horse;

And he that sat upon him was called Faithful and True,
And in righteousness he does judge.

142.

His eyes were like a flame of fire,
And on his head were many crowns,

143.

And he was cloaked in blazing light
And his feet were bare.

144.

And his name is called the Word of God.

145.

And the holy brotherhood followed him upon white horses,
Clothed in fine linen, white and clean.

146.

And they entered the eternal Infinite Garden,
In whose midst stood the Tree of Life.

147.

And the rain-washed naked throngs came before them,
Trembling to receive their judgement.

For their sins were many,
and they had defiled the Earth,

148.

Yea, they had destroyed the creatures of the land and sea,
Poisoned the ground, fouled the air,
And buried alive the mother who had given them birth.

ESSENES' REVELATION 15

149.

But, I saw not what befell them, for my vision changed,
And I saw a new Heaven and a new Earth;

150.

For the first Heaven and the first Earth had passed away;
And there was no more sea.

ESSENES' REVELATION 15.2 - 16

151.

And I saw the holy city of the brotherhood
Coming down from God out of Heaven,
Prepared like a bride adorned for her husband.

152.

And I heard a great voice out of heaven saying:

"Lo, the mountain of the Lord's house
Is established in the top of the mountains
And is exalted above the hills;

And all people shall flow to it.

153.

Come, and let us go up to the mountain of the Lord,
To the house of God;

154.

And He will teach us of His ways,
And we will walk in His paths:

155.

For out of the Holy Brotherhood shall go forth the Law.

Behold, the Tabernacle of God is with men,

156.

And he will dwell with them, and they shall be his people,

And God himself will be with them, and be their God.'

157.

And God shall wipe away all tears from their eyes;

And there shall be no more death,
Neither sorrow, nor crying,

158.

Neither shall there be any more pain:
For the former things have all passed away.

159.

Those who made war shall beat their swords into ploughshares,
And their spears into pruning hooks:

160.

Nation shall not lift up sword against nation,
Neither shall they learn war anymore:

For the former things have passed away.

161.

And he spoke again:
"Behold I make all things new.

I am Alpha and Omega, the Beginning and the End.

162.

I will give to him that thirsts at the Fountain of the Water of Life freely.

163.

He who overcomes shall inherit all things,
And I will be his God, and he shall be my son.

164.

But the fearful, and the unbelieving,
And the abominable, and murderers, and all liars,

Shall dig their own pit which burns with fire and brimstone."

ESSENES' REVELATION 16

165.

And again my vision changed,
And I heard the voices of the holy brotherhood raised in song, saying,

"Come ye,
and let us walk in the light of the Law."

166.

And I saw the Holy City,
And the brothers were streaming to it.

167.

And the city had no need of the sun,
Neither of the moon to shine on it:

For the glory of God did lighten it.

168.

And I saw the pure river of the Water of Life,
Clear as crystal,
proceeding out of the throne of God.

169.

And in the middle of the river stood the Tree of Life,
Which bore fourteen kinds of fruits,
And yielded her fruit to those who would eat of it,

170.

And the leaves of the tree were for the healing of the nations.

171.

And there shall be no night there;

And they need no candle, neither light of the sun,
For the Lord gives them light:

172.

And they shall reign for ever and ever.

173.

I have reached the inner vision,
And through thy spirit in me
I have heard thy wondrous secret.

174.

Through thy mystic insight
Thou hast caused a spring of knowledge
To well up within me,

175.

A fountain of power pouring forth living waters;
A flood of love and all embracing wisdom
Like the splendour of eternal light.